

A
REVIEW
OF
PUBLIC INSTRUCTION
IN THE
BENGAL PRESIDENCY,

BY
J. KERR, M. A.
PRINCIPAL OF HOOGHLY COLLEGE.

PART I.

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CONTENTS.

PREFACE,	Page	1
<hr/>			
CHAPTER I.			
INTRODUCTION,	5
<hr/>			
CHAPTER II.			
LORD BENTINCK'S RESOLUTION,	7
<hr/>			
CHAPTER III.			
LORD AUCKLAND'S MINUTE, ...	...	...	10
1. Appropriations to the Oriental Colleges, ...	...	...	11
2. English and Vernacular as media of instruction, ...	...	...	12
3. Scholarships, ...	...	...	14
<hr/>			
CHAPTER IV.			
SUBSEQUENT CHANGES IN THE SCHEME OF INSTRUCTION,...	...	...	16
1. In the Lower Provinces, ...	...	...	<i>ib.</i>
2. In the North Western Provinces, ...	...	...	17
3. General Remarks, ...	...	...	19
<hr/>			
CHAPTER V.			
SUPERINTENDING AUTHORITIES, ...	...	...	21
1. General Committee, ...	...	...	<i>ib.</i>
2. Local Committees, ...	...	...	26
3. General Remarks, ...	...	...	31
4. Inspector, ...	...	...	35
<hr/>			
CHAPTER VI.			
EDUCATIONAL OFFICERS, ...	...	...	41
1. Principals and Professors, ...	...	...	<i>ib.</i>
2. Head-masters and Assistant-masters, ...	...	...	44
3. Appointment of Masters, Promotion, &c. ...	...	...	49
4. Leave of Absence, ...	...	...	54

CHAPTER VII.

	COURSE OF INSTRUCTION, ...	Page	
1.	Class Books, ...	57	
2.	Law, ...	59	
3.	Moral Philosophy, ...	62	
4.	Religion, ...	64	
5.	Practical Instruction, ...	69	
6.	Practical Instruction, continued—Proposed University, ...	73	
7.	Vernacular Instruction, ...	75	
8.	Lessons on Objects, Music, &c. ...	78	
9.	General Remarks, ...	80	

CHAPTER VIII.

	EXAMINATIONS, ...	
1.	Scholarship Examination, ...	<i>ib.</i>
2.	Scholarship Examination, continued—Specimens of the Questions and Answers, ...	85
3.	General Examination, ..	96
4.	General Remarks, ...	100

CHAPTER IX.

	REWARDS, ...	
1.	Ordinary Prizes, ...	<i>ib.</i>
2.	Stipends, ...	104
3.	Scholarships, ...	108
4.	Changes in the Scholarship scheme, ...	110
5.	Proposed modification of the Scholarship scheme	113
6.	Scholarships in the Provincial Schools, ...	116
7.	General Remarks, ...	117

CHAPTER X.

	THE PAYING SYSTEM, ...	
1.	Payment for Class Books, ...	<i>ib.</i>
2.	Tuition Fees, ...	122

CHAPTER XI.

	ENGLISH BOOKS, ...	
1.	Preparation of English Class Books, ...	<i>ib.</i>
2.	Libraries, ...	128
3.	Book Agency, ...	130

CHAPTER XII. •

	DISCIPLINE, ATTENDANCE, HOLIDAYS, ...	
1.	Discipline and Attendance, ...	<i>ib.</i>
2.	Holidays, ...	137

CHAPTER XIII.

	ORIENTAL COLLEGES,	...	Page	141
1.	Course of Instruction,	...	...	<i>ib.</i>
2.	General Remarks,	...	...	145

CHAPTER XIV.

	VERNACULAR EDUCATION,	...	...	148
1.	Mr. Adam's Plan,	...	...	<i>ib.</i>
2.	Vernacular Education in the North Western Provinces,	...	...	150
3.	Vernacular Education in Assam,	...	...	156
4.	Vernacular Schools of Bengal,	...	...	158
5.	Vernacular Schools of Bengal, continued,	...	...	163
6.	Vernacular Class Books,	...	...	170
7.	Vernacular Class Books, continued,	...	...	175

CHAPTER XV.

	EMPLOYMENT OF EDUCATED NATIVES,	...	...	181
1.	Introductory Remarks,	...	...	<i>ib.</i>
2.	Lord Hardinge's Resolution,	185
3.	General Remarks,	193

CHAPTER XVI.

FUNDS,	196
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P R E F A C E.

It is proposed in the following pages to give a brief history of Education in the Bengal Presidency from the year 1835 to 1851.

With the year 1835, a new era commenced in the history of Education in Bengal. It was at this period that Lord Bentinck's Resolution appeared, which put a stop to the expenditure of the educational funds on stipends to students who had not earned them, and on Arabic and Sanscrit publications which were little read, and directed that they should henceforth be mainly employed in imparting instruction through the medium of the English language.

A fresh impulse was now given to native education. A more active interest was awakened in the superintending authorities. Annual reports exhibiting the state and progress of public instruction, began to be regularly published for the information of the public. New schools were established. The old establishments were improved and enlarged. Libraries were formed in the Colleges and in the principal provincial schools.*

The time appears to have arrived for the preparation of a book of the kind proposed. Setting aside the consi-

* These improvements were introduced immediately. Others were suggested and considered, and gradually adopted as opportunity offered.

deration that all important questions relating to India, among which that of Education undoubtedly occupies a very prominent place, are beginning to attract a more than ordinary share of public attention as the period approaches for the revision of the East India Company's Charter in 1853, there are at present no means by which any one who takes an interest in native education, as carried on in the Government institutions, can readily acquaint himself with its history for the past sixteen years. The information is only to be found in the annual printed reports, a complete set of which can scarcely be met with any where; and in the manuscript records of Government, which are not open to the public eye. Even those few persons who possess a complete set of the printed reports will find it no easy task to obtain a clear view of what has been done, from so many volumes, in which there are many repetitions and some contradictions, much that is only of temporary use and much that is of no use. The time has arrived for condensing these reports, for extracting from them whatever is valuable and placing it before the reader arranged under appropriate heads.

Such an analysis may be considered as the main object of the following pages. It is not, however, the only object. The writer hopes that the situation which he has held in the educational service of Government for the last ten years, has given him the opportunity of observing some things which it may be useful to make known, and has qualified him in some degree, for expressing an independent opinion on the various subjects which will come under review. But he is anxious to deal with facts rather than opinions; the latter, whether his own or those of others, being introduced sparingly.

It is proposed to divide the subject into two Parts. The first Part will contain a statement of the general principles and most prominent features which mark the Government system of education, including the agency employed for superintending and carrying on the system. The second Part will contain a brief report on each of the Government educational institutions in Bengal, and in the North Western Provinces, embracing its foundation and early history, its ordinary income and expenditure, a statement of the number of pupils for the last sixteen years, a selection from the reports of local committees and examiners, and other matters of general and permanent interest.

CHAPTER I.

INTRODUCTION.

PREVIOUS to 1835, all the larger educational establishments supported by Government, with the exception of the Hindu College of Calcutta, were decidedly oriental in character. The medium of instruction was oriental. The mode of instruction was oriental. The whole scope of the instruction was oriental, designed to conciliate old prejudices and to propagate old ideas. The object of the Committee entrusted with the superintendence of education, was briefly to encourage the cultivation of Sanscrit and Arabic, the classical languages of the Hindus and Mahomedans. It is true some slight improvements were attempted. English schools were attached to the Colleges at Delhi and Benares. An English class was formed in the Calcutta Madressa and in the Calcutta Sanscrit College. In a few instances new subjects of instruction were introduced, as Geography, Astronomy, Geometry and Anatomy. But these attempts were all on a small scale.

In connection with this leading object of encouraging the cultivation of Sanscrit and Arabic, an overflowing patronage was extended to the publication of works in these ancient languages. Translators were engaged on very liberal terms. In one instance 32,000 Rupees was set apart for translating a single work into Arabic.* Then, much money was spent in printing operations, and in providing a capacious depository for these oriental folios for which, when printed, there was little or no demand.

Another favourite principle was to provide stipends for the maintenance of the students who attended the

* If the translation happened to be unintelligible, it was sometimes proposed to engage the translator "on a liberal salary" to explain it!—*Trevelyan on Education in India.*

oriental Colleges. In 1834, the year before the system was abolished; 388 students attended the Delhi College. Of these, 359 received stipends and only 29 were non-stipendiary. The proportion of stipendiary to non-stipendiary students was nearly the same in the other Colleges. To receive a stipend was the general rule, to be without it the rare exception.

The payment of professors and teachers of the oriental languages, the expenses attending extensive printing operations, the profuse and indiscriminate gift of stipends, absorbed all the funds at the disposal of Government for educational purposes. There was not the means even if there had been the desire, to encourage the cultivation of English and the diffusion among the people of really useful knowledge. But about this time views began to be canvassed in the Educational Committee, unfavourable to the exclusively oriental principle of action. To those who were not thoroughly wedded to orientalism, it could not but appear that the plans hitherto pursued had been wholly unfruitful. They had produced no impression on the public mind, no improvement whatever in native modes of thinking. The loads of learned lumber in the oriental languages, under which the shelves of the Committee's book depository groaned, were unsaleable. On the other hand, English publications were in demand. A taste was spreading all around for instruction in English. The Hindu College of Calcutta, which had been founded several years before by a spontaneous impulse of the native mind, and in which the medium of instruction was English, and the subjects of instruction English literature and science, was prospering beyond all expectation. Young men from the best families of the city attended it in great numbers, attracted not by the hope of stipends, of which there were very few, but by the more laudable ambition of increasing their social respectability, and, in some cases, we may venture to suppose, by a pure love of knowledge.

Influenced by these considerations, and others which need not be mentioned here,* the Government determined to change its system, and accordingly the order was issued, which will be found at the beginning of the following chapter.

* See Trevelyan on Education in India.



CHAPTER II.

LORD BENTINCK'S RESOLUTION,

Dated 7th March, 1835.

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature and science amongst the natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone.

"It is not the intention of his Lordship to abolish any College or school of native learning, while the native population shall appear to be inclined to avail themselves of the advantages it affords.

"His Lordship in Council decidedly objects to the practice which has hitherto prevailed of supporting the students during the period of their education. He conceives that the only effect of such a system can be, to give artificial encouragement to branches of learning which, in the natural course of things, would be superseded by more useful studies, and he directs that no stipend shall be given to any student who may hereafter enter at any of these institutions, and that when any Professor of oriental learning shall vacate his situation, the Committee shall report to the Government the number and state of the class, in order that the Government may be able to decide upon the expediency of appointing a successor.

"It has come to the knowledge of his Lordship in Council that a large sum has been expended by the Committee in the printing of oriental works. His Lordship in Council directs that no portion of the funds shall hereafter be so employed.

"His Lordship in Council directs that all the funds which these reforms will leave at the disposal of the Committee, be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language."

The above order met with vehement opposition from all who gained a livelihood from the old system, and who now saw their occupation gone. It met with equal opposition from many influential Europeans high in the Civil Service of Government, whose opinions were formed on the oriental model.

But the order had passed, and it now became the duty of the Educational Committee to conform to its principles. The President Mr. Shakespeare, a staunch orientalist, resigned his office. Mr. Macaulay was appointed to succeed him. The Committee under the guidance of their new President, entered heartily upon the work, and the principles prescribed by the Government were carried out to their fullest extent.

The same general system, in which English literature and science were regarded as the prominent objects of study, was introduced in all the institutions, with the exception of two or three Colleges dedicated to oriental learning. For the next four or five years, the General Committee would listen to no modification of the system. If separate vernacular classes were proposed, such could not be allowed; it was contrary to the Resolution of Government, adopted after mature deliberation. If local Committees complained of want of success, they were exhorted to persevere.

At an early stage of the proceedings of the new Committee, great misapprehension existed in various quarters in regard to the extent to which the vernacular languages were to be taught in the Government seminaries. Some were of opinion that according to the most obvious interpretation of the Government Resolution, the vernacular languages were entirely excluded, and all the funds were strictly to be employed "on English education alone." The General Committee promptly corrected this error. The following clear statement of their views was published in the annual report for 1835. "The General Committee are deeply sensible of the importance of encouraging the cultivation of the vernacular languages. They do not conceive that the order of the 7th of March precludes this, and they have constantly acted on this construction. In the discussions which preceded that order, the claims of the vernacular language were broadly and prominently admitted by all parties, and the question submitted for the decision of Government only concerned the relative advantage of teaching English on the one side and *the learned* eastern languages on the other." It was added that the phrases "English education," "English literature and science," were not set up in opposition to vernacular education, but in opposition to

oriental learning taught through the medium of Sanscrit and Arabic.*

The General Committee also took occasion to explain at this early period, that in advocating English as the best medium of instruction, they had in view those classes only of the community who had means and leisure for obtaining a thorough education, and that no rule was prescribed as to the medium through which "such instruction as the mass of the people are capable of receiving," is to be conveyed. It appears to have been clearly their opinion that when the object is merely an elementary education, it may be most easily imparted to the natives in their own language.

The practice of the Educational Committee has all along corresponded with these views. Teachers of the vernacular language were appointed to all the institutions, and no opportunity was neglected of urging upon the local Committees the necessity for its due cultivation. An opportunity will occur hereafter of explaining more particularly in what way and to what extent this object has been carried out.

* To those who have been in India, or who are tolerably acquainted with its history, it is not necessary to mention that Sanscrit and Arabic are no more vernacular or spoken languages in India, than Greek and Hebrew are in England. The vernacular or spoken languages, are Bengali, Hindustani, &c.

CHAPTER III.

LORD AUCKLAND'S MINUTE,

Dated 24th Nov., 1839.

THE dissatisfaction occasioned by Lord Bentinck's Resolution, and by the uncompromising spirit in which it was carried into effect by the Educational Committee, was too deep-rooted to be easily removed. The various elements of dissatisfaction may be traced to the following measures, which the Educational Committee was employed in vigorously carrying out.

1. That of weakening the Oriental Colleges, by the transfer of appropriations from them to the support of English classes under the same roof, or to the support of other distinct Institutions where English instruction was more appreciated.* This was considered as unjust and as contrary to the orders of Government.

2. The abolition of classes, wherever they existed, for separate instruction in the vernacular language; and, generally, the preference given to English over the vernacular language as the principal medium of instruction. It was contended that a little vernacular only was taught, as "an adjunct" to instruction in English.

3. The abolition of stipends, which was viewed with great dissatisfaction at Delhi and other places where instruction was generally regarded by the inhabitants as a thing to be given in charity. It was also believed, in many respectable quarters, that without some assistance in the form of alimentary allowances, the poverty of the students would compel them to withdraw from the Institutions before their education was completed.

* The General Committee had declared, and acted upon the declaration that where, "after a fair trial," the system of combined English and vernacular instruction did not "take root," they would not hesitate "to transfer the appropriations which had been made in favour of those places, to others."

Lord Auckland considered these questions with his usual calmness, and explained his views in a Minute dated 24th Nov. 1839, addressed to the General Committee of Public Instruction. This Minute may be considered as supplemental to Lord Bentinck's Resolution. It forms another distinct step in the progress of Government Education. An outline of his Lordship's views, and of the reasons on which they are based, will be found in the following Sections.

SECTION I.

Appropriations to the Oriental Colleges.

While dissenting from the extreme opinion that the funds assigned to particular Institutions "should continue to be so forever appropriated"—that no alienation or diversion of the funds from the object for which they were originally assigned should, under any circumstances, be permitted,—his Lordship was at the same time inclined under existing circumstances, "to give a decided preference, in Oriental Institutions, to the promotion of perfect efficiency in oriental instruction." When that object had been completely secured, but not before, any surplus funds which were not required for this primary purpose might be devoted to the promotion of English instruction. The particular measures contemplated for improving the efficiency of the Oriental Colleges, consisted in securing the services of the most eminent native teachers, which could only be done by holding out the prospect of adequate remuneration; the revival of stipends to the students on an improved plan; the publication of useful books in the oriental languages; and, lastly, providing effective European superintendence by the appointment of an experienced and well-qualified visitor occasionally to inspect the Institutions.

The Court of Directors took exactly the same view of this question. They desired that the funds assigned to each Oriental Institution "should be employed exclusively in instruction in connection with that Institution, giving a decided preference to the promotion, in the first instance, of perfect efficiency in oriental instruction."

Lord Auckland believed, and in this view of the case the Court of Directors concurred, that the insufficiency of the funds assigned for the purposes of native education was the main cause of the disputes which had arisen. His Lordship therefore proposed that all the funds which previous to Lord Bentinck's Resolution had been appropriated to oriental instruction, should be restored to the Oriental Colleges, and that any additional funds which might be required for the promotion of English instruction should be supplied by a new grant from the public purse.

SECTION II.

English and Vernacular as media of instruction.

Lord Auckland examined with the greatest care the question whether English or the vernacular language was to be considered as the fittest medium of instruction. His Lordship, on a careful review of the whole question, comprehending a review of the ascertained results of instruction through the vernacular medium so far as it had been tried in the Bengal Presidency and also in those of Madras and Bombay, saw no reason to recommend, under existing circumstances, any departure from the principle of combined English and vernacular instruction which had been acted upon since the promulgation of Lord Bentinck's Resolution. But, *when a series of good vernacular class books had been prepared*, the case would be somewhat altered. It might then well be a question whether, *in the provincial schools*, instruction should be conveyed in English or in the vernacular language. When such a series of vernacular class books had been prepared, it would then, his Lordship thought, be at all events advisable to relax the rule for the discontinuance of separate vernacular classes in these schools. In this stage of progress it would not be absolutely indispensable to make either the study of English compulsory or of the vernacular compulsory. It would be more advisable to extend to the pupils free liberty of choice in this respect, and to allow them "to attend the full course of English or vernacular tuition as they might themselves prefer."

On the whole, further experience, his Lordship thought, was needed. Two great experiments were in progress, one in Bengal through English, and the other in the Bombay Presidency through the vernacular language. Let both experiments be "thoroughly developed" and the results be observed.

The Governor General's views, so far as they are favourable to combined instruction in English and vernacular, will not be fairly understood, unless it be borne in mind that the object kept chiefly in view was, in the first instance, the extension of education among the upper and middle classes of the people. His Lordship was prepared to admit that he saw little prospect of education in this form extending beyond a small portion of the population, the greater part of whom must be content with a less complete education through the medium of their own language.

Among those consulted by Lord Auckland, and whose experience and moderation give weight to their opinions, may be mentioned Mr. Wilkinson, the Political Agent of Bhopal. Mr. Wilkinson had met with considerable success in his efforts to instruct the natives in European science through Sanscrit and the vernacular language. He compared his own success with the failure of one or two small schools in the neighbourhood, and arrived at the conclusion that the Educational Committee would do well to relinquish all "forced attempts to introduce English where there is no effective demand for it." Mr. Wilkinson must be understood as speaking of education in places remote from European influence. He was too well informed to imagine that in Bengal and at the large European stations throughout India, instruction in English was "forced" upon the natives. He knew that it was the only instruction which the natives were willing to accept, and candidly confessed that, in these places, the cultivation of the English language "calls for every encouragement."

About the time when the Governor General wrote his Minute, the Educational Committee state that further experience had convinced them of the soundness of the principles by which they had been hitherto guided. Their efforts would continue to be directed to the formation of Anglo-vernacular schools in the principal towns,

and to the improvement of education, of as complete a kind as circumstances permitted, among the more influential classes of the people. They hoped that, through the instrumentality of the pupils who obtained in these Institutions a thorough acquaintance with the knowledge of the west, the improvement would extend throughout the country, and "its benefits be ultimately felt by all classes of the population." About the same time some of the Anglo-vernacular schools at small stations were abolished, the funds thus set free being devoted to the purpose of improving and enlarging the more prosperous schools in the larger towns of the same province.

SECTION III.

Establishment of Scholarships.

After the abolition of stipends consequent upon Lord Bentinck's Resolution, the difficulty began to be experienced of keeping the pupils long enough at school to carry them on to the higher branches of instruction. The temptation of a small salary was usually sufficient to induce them to withdraw. At Delhi, the term of studentship did not at this time average more than four years; so that only a very imperfect education was received. Many of the most enlightened friends of education, including the local committees at Delhi and Benares, began to feel that it was desirable to devise some means by which the evil might be arrested and the most promising pupils be enabled to continue longer under instruction.

As early as 1837, Lord Auckland who had recently visited the College at Delhi, (one of the strongholds of the old stipendiary system, and where the Moulvies and the students were sighing for its revival,) directed the attention of the Educational Committee to the question of granting pecuniary rewards of merit to the most distinguished students. The subject again attracted his Lordship's serious attention when the general subject of education came before the Government in 1839; and the Educational Committee was now directed to report, with as little delay as possible, on a scheme for the establishment of pecuniary scholarships. The scholarships were to be limited in number, and to be held only for a limited time.

They were to be awarded only to those who had afforded proofs "of peculiar capacity and industry." The Governor General would not be indisposed to bestow them in the proportion of one to every four of the pupils. They were to be forfeited, if the holder did not exhibit satisfactory progress at each yearly examination.

The Educational Committee lost no time in organizing a scheme of scholarships on the principles traced out by the Governor General. The annual value of all the scholarships was calculated at 52,000 Rs. and the Governor General was prepared to sanction an additional grant from the funds of the state to that amount, deeming the measure to be one of the greatest importance, and, as expressed in the correspondence which took place, to be "absolutely essential to the whole scheme of improvement." Subsequently, the Court of Directors fully approved of the measure, and lent the weight of their authority to the principle that the scholarships should invariably be bestowed as rewards of merit, and the continuance of them be dependent upon the continued "industry and good conduct" of the students who had gained them.

The Governor General, besides expressing his sentiments on the three leading questions which have just come under review, embraced the opportunity of drawing the attention of the Educational Committee to some other points of considerable importance, but which can only be briefly alluded to in this place. The most prominent of these were (1) the desirableness of encouraging and making thoroughly efficient a high order of instruction in certain central colleges, rather than dissipating the funds in forming ordinary schools; and (2) the desirableness of imparting an impulse to the provincial schools, by awarding to their most promising pupils junior scholarships tenable at the central colleges, and of thus, in some measure, extending the benefits of the best education to the rural population. To these may be added the improvement of the prospects of those engaged as teachers in the Educational service, by bestowing upon them a less stinted remuneration.

CHAPTER IV.

SUBSEQUENT CHANGES.

THE principles promulgated in Lord Auckland's Minute have been acted upon ever since, and there appears to exist a very general feeling, among all parties, of their wise adaptation to the circumstances of the country. The few changes which have taken place have been rather developments of these principles than deviations from them.

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SECTION I.

In the lower provinces.

In 1843, the Government, under whose direct superintendence the provincial Institutions were at that time placed, directed that the Urdu translation of Marshman's history of India should be used, instead of the English edition, in the schools at Patna and Bhagulpore where instruction in English was not much appreciated. It was stated that the pupils would be expected, in future, to obtain their knowledge of Indian History "to the end of the 15th century" through the medium of the vernacular language, it being the desire of Government to make the vernacular language the medium of useful information in every branch of instruction in which it could be made available. This appears to have been regarded at the time as a departure from the principles laid down in Lord Auckland's Minute.

In 1844 Government issued a circular to the local Committees authorizing the admission of pupils for instruction in the vernacular language, when there was no "local objection" to it, without its being imperative upon them to study English likewise.

In the same year, a more decided step than had been for a long time dreamt of was taken towards the promo-

tion of purely vernacular education. Government determined to open vernacular schools in each district of the Lower Provinces, in which elementary instruction should be imparted exclusively through the vernacular medium.

About the same time Government was led to give encouragement to vernacular education in the provinces of Assam and Arracan. In these remote provinces, which had been but recently brought under British sway, and which were not yet penetrated with European ideas, there was no demand for instruction in English. Government therefore determined to adopt the views of its European functionaries in these provinces, and to rely chiefly on the vernacular language for promoting education among the ignorant and half civilized inhabitants. The pupils were to be allowed to confine their attention to their own language. English would be taught in particular schools only where there was a real and unforced desire for it.

SECT. II.

Changes in the North-Western Provinces.

In 1843 the superintendence of the Educational Institutions of the North Western Provinces was transferred wholly to the Government of Agra. From this time the system pursued in the Upper Provinces begins to diverge from that pursued in the Lower Provinces, and to acquire in some respects a distinct character of its own, more adapted to the living wants of the people.

The leading principle, so far as the medium of instruction is concerned, acted upon by Mr. Thomason the Lieutenant-Governor of the North Western Provinces, was to abolish all the minor English schools, and to substitute for them, with the funds thus set at liberty, an extensive system of purely vernacular instruction. The reasons which influenced the Lieutenant-Governor will be found in the following extracts from the Educational Report for 1843-44.

"There exists much less encouragement for the study of English in the North Western Provinces than in Bengal. There are few European residents. There is no wealthy body of European merchants transacting their

business in the English language. There is no Supreme Court where justice is administered in English. All public business, except correspondence between English officers, is carried on in the vernacular language. There are therefore fewer means of diffusing a taste for learning English." On the whole, Mr. Thomason was of opinion that if we wish to produce any perceptible impression on the public mind in the North Western Provinces, it must be not through English, but through the medium of the vernacular language. "The study of English should be chiefly confined to the Colleges at Benares, Agra and Delhi, in which every aid for prosecuting the study to the utmost extent should be concentrated. The degree of instruction which the mass of those who frequent the other Government schools have time or inclination to acquire, may be communicated more cheaply, more readily and more thoroughly by means of the native tongue."

These views have been steadily carried into effect. The Colleges at Benares, Agra and Delhi have been maintained on an efficient footing, and "all appliances and means" supplied for prosecuting the study of English literature and science in these Institutions to the utmost extent. A new College, with a similar object, has recently been opened at Bareilly. On the other hand many of the minor English schools, which did not afford the means of advanced instruction and which gave small promise of improvement, have been abolished; and, in their place, a system of vernacular education has been organized on a wide basis.

Though the minor English schools in the North Western Provinces have, as a general rule, been abolished without hesitation, in obedience to a general principle; in one instance a different course met with favourable consideration. At Jubbulpore, the small English school proved a failure. The Lieutenant-Governor thought that though the school on a small scale had failed, there was some reason to believe that a College liberally endowed "might afford that stimulus and incentive to exertion which the smaller Institution had never offered."

SECT. III.

General Remarks.

In the sketch which has been given of the main features that distinguish the system of Government education in this part of India, no subject stands out so prominently as that of the medium to be chosen for communicating instruction. It has been seen that previous to 1835, when Lord Bentinck's Resolution was published, English met with very little favour as a medium of instruction. All the encouragement the Government could spare was bestowed on Sanscrit and Arabic, with the exception of some occasional and desultory efforts for promoting education by means of the vernacular languages. When Lord Bentinck's Resolution was promulgated English rose at once into the ascendant. There seemed to be some probability of its not only overshadowing the learned oriental languages, a consummation scarcely to be regretted, but of its overshadowing and pushing from its place the vernacular tongue likewise. A reaction soon took place. Lord Auckland restored "a measured degree of encouragement" to the oriental languages, and gave greater clearness to the idea that the vernacular languages, so soon as a sufficient number of good vernacular class books had been prepared, must be mainly relied on in any wide system of national education having for its object the improvement of the great mass of the population. Since that time, the plan of combined instruction in English and the vernacular language has been steadily extending in the Colleges, with one or two exceptions,* both of the Upper and Lower Provinces, and in the provincial schools of the latter. In all these cases success has justified the system. But in the provincial schools of the more remote districts of the North West, and in the outlying districts of Assam and Arracan, the results of combined instruction in English and vernacular have been less favourable. In these loca-

* English has not gained much ground in the Calcutta Madressa, the Calcutta Sanscrit College, the Hooghly Madressa, or in the Sanscrit College at Benares. The Oriental element has hitherto successfully resisted improvement in these Institutions, which remain almost unchanged—neither better nor worse, but stationary.

lities, we look in vain for that growth and expansion which would be the best proof of the system being "in unison with the feelings" and adapted to the wants of the people. Accordingly, in these places, the system has undergone a radical change. English has, generally speaking, been relinquished as the medium of popular instruction, and the vernacular language has taken its place.

CHAPTER V.

SUPERINTENDING AUTHORITIES.

SECTION I.

General Committee.

Previous to 1823 comparatively little had been done for the advancement of Native Education. The number of Institutions was very limited, and they attracted very little interest. There was no organized system of superintendence. All matters connected with education were under the general control of the Government. But about this time the subject of Native Education began to receive a greater share of attention. For several years the project had been under consideration of founding a Sanscrit College for the lower provinces similar to the one which existed at Benares. Attempts were also making to remodel and improve the Calcutta Mahomedan College. To the interest awakened at this period the Educational Committee owes its origin. In July 1823, several of the most experienced officers of Government residing in Calcutta were formed into a Committee, under the designation of the General Committee of Public Instruction, "for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering and from time to time submitting to Government the suggestion of such measures as it may appear expedient to adopt with the view of the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character."

From the period of its institution to the year 1835 the General Committee of Public Instruction consisted of

about half a dozen members, for the most part if not entirely Europeans connected with the public service. In 1835, when a fresh impulse was given to native education, the number was increased to seventeen, chosen "indiscriminately," as the printed Reports state, from the Society of the Capital, but in reality consisting still almost entirely of the public servants of Government, with the addition of one or two influential natives. At this period too, local Committees, composed of the principal local officers of Government including in some instances a few respectable natives, were formed for the superintendence of the provincial institutions, subject to the control of the General Committee. Previous to this period there were local Committees to some of the most important institutions only, as the Hindoo College of Calcutta and the Colleges of Benares and Delhi.

From 1823 to 1842, the General Committee was the organ of Government in matters connected with education. It was consulted and its views were adopted on all important questions affecting education, and it was the channel of all official correspondence with the institutions. The local Committees corresponded with and were subject to the General Committee.

Important changes tending to modify considerably the character and to limit the jurisdiction of the General Committee took place in 1842, on the occasion of Sir Edward Ryan resigning the office of President on retiring to England. It was determined that the Educational Institutions should be brought more directly under the control of the Government, aided by a Council of Education for "reference and advice upon all matters of important administration and correspondence." The "general and financial business" connected with all the provincial institutions was brought directly under the control of the Government; and the superintendence of the General Committee, now called the Council of Education, was confined to the institutions in Calcutta, including the College at Hooghly and its Branch Schools.

The causes of these changes have not fully transpired. The most probable cause will be found in the apathy of the local Committees, the members of which, it might be hoped, would act with more energy and prudence when the department of education was brought more di-

rectly under the control of the Government. It is certain that the limitation of their powers was not very palatable to the Council of Education, who were of opinion that the interests of education would be best promoted by having all the institutions under the same authority and by investing that authority with extensive powers. In progress of time the control now exercised by Government over the provincial institutions in all "general and financial matters" appears to have extended to the Presidency Institutions. The phrase "general and financial" was found practically to have a very comprehensive meaning. It embraced the selection of Masters, their removal, the course of study and arrangements for the annual examinations, all changes in the rules and every item of expense. The Council had in a great measure lost the power of acting. Their functions were reduced to that of offering advice, which is proverbially a thankless office. It was not long before they felt it to be incumbent upon them to lay a clear statement of the inconveniences attending the new arrangements before Government. They represented that they were placed "in a position of responsibility but of no real power;" and they strongly recommended that the Presidency Institutions should be placed under their control "entirely and without reference to higher authority." Government approved generally of the Council's views, and adopted them to a considerable extent. The jurisdiction of the Council was still further enlarged in 1848, when the Colleges at Dacca and Kishnagur were placed under their authority. Shortly after, the provincial schools of Bengal, with the exception of those for purely vernacular instruction, were again brought under the control of the Council.

The Members of the Educational Committee have all along performed the office gratuitously, except the Secretary who receives a fixed salary.

Previous to 1835, the Committee appears to have consisted of about eight Members. In 1835, the number was increased to seventeen; which admitted of the formation of sub-committees for special purposes, as the selection of class books, the selection of teachers, the management of the funds; &c. The President and the Secretary were Members of all the sub-committees. The

proceedings of the sub-committees were subject to the approval of the General Committee.

The business of the Educational Committee has been usually conducted in one of two ways. Either the Members meet in person to consider and decide upon such matters as come before them ; or the Secretary notes the subjects requiring consideration in a book, which is sent round to the Members who give their opinions in writing. The latter appears to have been the favourite method in 1835 and for some years subsequently. Of late years the Members have more frequently met in person. To facilitate business it has always been usual for the Secretary to obtain the orders of the President, on points "not involving general principles," at once without going through the usual forms.

The duties of the Educational Committee have from the first been of an important and varied character. They have embraced the consideration of such questions as, the system of education best adapted to meet the necessities of the country, the preparation of class-books, the formation of new colleges and schools, the improvement and enlargement of others, the course of study suitable for each institution, the foundation of scholarships, the introduction of tuition fees. Besides this, it has had to exercise a careful superintendence over each of the Institutions, with the view of ascertaining its state of proficiency and the character and efficiency of the Masters, supplying defects, and exciting zeal and exertion on the part of the local Committees. In past years, the President and Members also assisted largely in conducting the examinations of the Presidency Institutions, exhibiting in this plain and practical manner the lively interest taken in native education.

The following table, compiled from the annual Reports, exhibits the names of the gentlemen who successively composed the General Committee of Public Instruction, from the year 1835 to 1851. It is not offered as strictly correct but only generally so, as the printed Reports do not always determine the exact date when a member joined or retired. P, denotes President ; M, Member ; and S, Secretary.

	1835.	1836.	1837.	1838	1839-40.	1840-41.	1841-42.	1842-43.	1843-44.	1844-45.	1845-46.	1846-47.	1847-48.	1848-49.	1849-50.	1850-51.
T. B. Macaulay.....	P	P	P													
E. Ryan,	M	M	M	P	P	P										
H. Shakspear,	M	M	M													
B. H. Malkin,	M	M	M													
H. T. Prinsep,	M	M	M	M	M	M										
C. H. Cameron,	M	M	M	M	M	M	P	P	P	P	P					
C. W. Smith,	M	M				M										
R. J. H. Birch,	M	M	M	M	M	M										
J. R. Colvin,	M	M	M	M	M	M										
R. D. Mangles,	M	M	M	M												
C. E. Trevelyan,	M	M	M													
J. Young,	M	M	M	M												
Radhakant Deb,	M	M				M	M	M								
Russomoy Dutt.....	M	M			M	M	M	M	M	M	M	M	M	M	M	M
J. C. C. Sutherland,	S	S	S	S	M	M	M	M								
Tahower Jung,					M	M										
Prosonnocomar Tagore, ..			M			M				M	M	M	M			
Ramcomul Sen,			M			M										
W. W. Bird,				M	M	M										
A. Amos,				M	M	M	M									
F. Millet,				M	M	M	M	M	M							
J. Grant,				M	M	M	M					M	M	M	M	M
G. A. Bushby,					M	M	M									
F. J. Halliday,					M	M	M	M	M					M	M	M
Dwarkanath Tagore,					M											
T. A. Wise,					S	S	S									
H. V. Bayley,								S	S							
C. C. Egerton,								M	M							
F. J. Mouat,										S	S	S	S	S	S	S
J. Alexander,										M						
J. W. Colville,											M	M	P	M	M	M
B. J. Colvin,											M					
E. A. Samuells,											M	M		M		
J. Forsyth,											M	M	M	M	M	M
H. M. Elliot,												M				
C. Beadon,													M	M	M	M
J. E. D. Bethune,														P	P	P
Rangopal Ghose,														M	M	M

Messrs H. T. Prinsep and W. W. Bird held the office of President, each for a brief period, in the interval between the resignation of Sir Edward Ryan and the appointment of Mr. Cameron; and Sir J. Colville officiated temporarily as President, between Mr. Cameron's retirement and the appointment of Mr. Bethune.

Mr. Bayley held the united office of Secretary of the Committee and of Secretary of Government in the edu-

cational department. When the two offices were separated, Mr. Beadon succeeded Mr. Bayley in the latter appointment, and Dr. F. J. Mouat became Secretary of the Educational Committee.

SECTION II.

Local Committees.

Some allusion has already been made to Local Committees. It is now proposed to give a more particular and connected account of them.

Previous to 1835, only a few Local Committees existed for the superintendence of particular Institutions. In that year, the principle was fully carried out of having a Local Committee to superintend each of the provincial Institutions, those in and near Calcutta being under the immediate control of the General Committee.

As a general rule, the Local Committees are composed of the principal Government Officers of the district, including the Judge, Collector, Magistrate, P. S. Ameen, and the Civil Surgeon. Other resident Europeans or Natives may, according to circumstances, be appointed members.

The principle has been kept in view of associating respectable and influential natives with the management of the Institutions, their co-operation being deemed of great importance.

In the North Western Provinces, the junior Civilian on the Committee is expected to officiate as Secretary, when no other more experienced person voluntarily undertakes the duty. This is in the case of schools. The Principal of a College acts also as Secretary. No general rule is followed in Bengal, except that where there is a college, the Principal is ex-officio Secretary.

The Local Committees were formed in the expectation that they would take an active interest in the success of the Institutions under their superintendence, and in the extension of education in the neighbourhood. The members were expected to visit the school frequently, to assist at all the public examinations, and to be present at the

annual distribution of prizes. They were to submit an Annual Report on the progress and prospects of the school, and to point out what improvements were needed. The officers of the Institution were considered as in every respect under the orders of the Local Committees.

On the appointment of an Inspector of Schools, the position of the Local Committees was altered in some respects. They found themselves placed in a new relation, called upon to co-operate with an officer appointed by the Government for the express purpose of inspecting the schools, and apparently vested with extensive powers. It is not to be wondered at that doubts now arose as to the nature and extent of their jurisdiction, and that confusion and uncertainty prevailed. To some of the Local Committees it appeared that no active interest was any longer expected from them; all real authority being now transferred to the Inspector. On the other hand, individual members began to exhibit an unusual degree of activity, and to trespass largely on the province of the Inspector, and also to some extent on the province of the Principals and Headmasters. In these circumstances Government ordered the following letter to be written, which was addressed in the first instance to the Local Committee at Dacca. The letter is dated 1st April, 1846.

“ The Committee are expected to submit, as heretofore, an Annual Report of the College, founded on the knowledge obtained by the several members at their occasional visits, and on the result of the scholarship and general examinations which they are required to superintend. The Committee are expected to inform the Government of the manner in which their various duties have been discharged; of the suggestions for the reform of abuses and the adoption of improvements which they have offered to the Inspector, and of the manner in which they have been received and acted upon; of the assistance afforded to the College by local donations or endowments; of the estimation in which it is held by the respectable and influential portion of the native public; of the state of the College property, including the building, furniture, library, funds, &c., and in short, of every circumstance of interest connected not only with the College itself, but with the general state of education in the neighbourhood.”

“The Committee are not expected to exercise any control whatever over the internal management of the College either in matters of instruction or discipline, unless they should be formally called upon by the Principal to do so. The members of the Committee are required to visit the College frequently, but they are prohibited from themselves examining either individual boys or classes, and from interfering with or doing anything to interrupt or disturb the regular course of instruction. More especially they are enjoined not to find fault with any of the masters in the hearing of the pupils, nor to utter any remark or expression likely to impair the respect due from the latter to their superiors. The members of the Committee are however required to observe very carefully the behaviour of the pupils, the manner in which the masters instruct and preserve discipline in their several classes, and the progress which each class appears to be making. They are also required to write down their observations in the visiting book, and to communicate them privately to the Principal, who is bound to pay attention to the suggestions of the Committee or of any of its members, but not to act upon them if to do so would in his opinion be opposed to the rules, or in any way detrimental to the College.”

On the abolition of the office of Inspector and the transfer of all the Institutions to the Council of Education, fresh doubts and misapprehension arose as to the duties and responsibilities of the Local Committees; to remove which all the most important orders of Government on the subject which were regarded as still in force were reprinted, along with some additional observations by the Council, and a copy sent for the information and guidance of the Local Committees. The following rules and arrangements were made by the Council, in addition to those noticed in the letter of Government which has been quoted above.

1. The Local Committees will meet once a month for the despatch of business, and oftener if necessary; a brief abstract of the proceedings will be forwarded to the Council of Education.

2. No pupil can be admitted to or expelled from any Government College or School without the sanction of the Local Committee.

3. The members of the Local Committee are to visit the College or School under its control in rotation, and to insert in a visiting book a memorandum of their opinion of the state of the institution. Each member is to take a month in rotation ; and, during that time, is to visit the institution at least once a week : “ but this is not meant to preclude other members of the Committee from visiting the institution whenever they choose to do so ! ”

4. The Local Committees are expected to lose no opportunity of impressing upon the inhabitants, and especially upon the wealthy and influential classes, that it is their duty to educate their children.

Great, and as it will appear to many, undue importance was attached by Government and by the General Committee to the co-operation of the Local Committees. The utmost pains was taken to stimulate their exertions. Now praise is administered, now blame, and in both cases with the same result. A particular school is found to be in a flourishing condition ; the success is attributed to the zeal and energy of the local Committee. But more frequently the General Committee is compelled to report unfavourably : the state of the schools affords but little indication of active exertion on the part of local Committees ; it is necessary to report to Government the negligent manner in which some of the local Committees perform their duties ; that practical aid has not been received from the local Committees that was expected ; the members of the local Committees appear to think that such calls upon their time as visiting schools and assisting at examinations are entirely unconnected with their public duty. Such are the notices which appear again and again in the annual Reports. This apathy on the part of the Local Committees appears to have become most conspicuous towards the end of 1840. In January 1841, it attracted the attention of Government, when the following order was issued on the subject.

“ The Right Hon’ble the Governor General in Council having reason to believe that the members of the Local Committees of education do not in all instances perform their duties of superintendence with the requisite regularity and care, deems it proper to call their attention to the great importance which is attached by the Government to the zealous execution of those duties, and to

require them to visit at least once in each month, in due rotation, the educational institutions with which they may be connected, and to attend and assist at all examinations when they may be present at their respective stations."

The order was formal in every respect and was clear and definite in its aim. It had only one fault—it was not acted upon.

When the Educational Institutions came more directly under the control of Government in 1842, fresh endeavours were used to rouse the local Committees to a more zealous discharge of their duties. Thus, a Return was called for from the local Committee at Patna, where the neglect complained of was most glaringly exhibited, reporting the number of visits to the school by each member during the past year. The annual Reports are silent on the subject; but the number of visits by each member may be safely represented by the figure 0. Government caused it to be intimated to this and the other local Committees that the educational department being now under the direct control of Government, attention on the part of the local officers was expected to this as to any other branch of their official duties.

There is no notice in the printed Reports for several years of any further measures being brought into play to rouse the local Committees to exertion; but there is no reason to believe that the direct influence of Government met with more success than what had attended the efforts of the General Committee. The notices which begin from this time to appear in the Reports of the necessity for an Inspector are evidence of the contrary. It was felt to be hopeless to continue the struggle with the local Committees any longer. An officer must be appointed directly subject to the control of Government, for the special purpose of visiting the schools and having his attention directed to no other object.

There can be no doubt that the conclusion to which the Educational authorities were thus led, after many trials and failures, was a correct one; and though the office of Inspector has lately been abolished, and faith in the efficiency of local Committees, notwithstanding past experience of their uselessness, appears to have revived, there can be little doubt that after a few years of

fresh disappointment the necessity will again become urgent for appointing an officer who can be fully relied upon, and whose sole duty shall consist in visiting the institutions, more especially the provincial schools, and reporting upon them to the central authority. All this battling and endless struggle with the local Committees, would be avoided and pushed aside by the appointment of an Inspector. Being directly under the orders of the central authority, he would perform his duties promptly and efficiently, without requiring to be constantly stimulated and to be assailed with ineffectual remonstrances. Duties like those which are expected from local Committees cannot be exacted on compulsion; more especially they cannot be exacted from those who have other important duties to attend to. Let a system be organized over which Government has direct and complete control, for carrying on independently the business of the educational department, without absolutely relying upon any other aid; and let all the assistance which the local officers feel disposed spontaneously to offer, and it will in many instances be offered freely, be received as a valuable but not essential addition to the means systematically employed.

SECTION III.

General Remarks.

The General Committee, as has been already mentioned, consisted in 1835, and for some years subsequently, of about seventeen members. At that particular time, when the system was undergoing an entire change, such a large number might be advantageous, in order that, to use Lord Auckland's expression, "the varied knowledge" possessed by the different members might be brought to bear upon all questions under consideration, and that principles might be gradually wrought out free from all narrowness of conception. "Things will have their first or second agitation. If they be not tossed upon the arguments of Counsel, they will be tossed upon the waves of fortune, and be full of incón-

stancy, doing and undoing.”* But when once the most important general principles have been established, and what is wanted is *to act upon them*, a large number of members is no longer useful. It is too slow in its operations. Besides, it will usually happen that the work falls into the hands of one or two active members who manage every thing their own way, the other members only sharing the responsibility and acting as a screen. The number has since been greatly diminished. It is now not above one-third of what it was. But still there is not that unity of responsibility that is desirable. The more active members may, if so disposed, still occasionally do mischief, and be protected in public opinion by the number of respectable men by whom they are surrounded, who have apparently concurred and approved, while in reality the subject may never have attracted their attention.

It is the opinion of not a few who have had fair opportunities of judging, that the interests of education would be best promoted by being placed again under the direct control of Government, aided not by a Council of Education but by a single individual selected for the office for his fitness from among the most eminent Civil Servants, and who (to avoid novelty of phrase and to shew that he is to be a working functionary) might be simply styled Secretary to Government in the Educational Department. Such an officer, with his undivided attention directed to the object, and aided by an adequate staff of Inspectors, would be more efficient than a large number of individuals whose attention is distracted by other duties.

Lord Auckland appears to have looked forward to this as what might be realized at some future time. “The time may come when unity and efficiency of supervision will be better secured by having a single superintendent of the Government seminaries, with an adequate establishment, than by retaining the existing large committee of members acting gratuitously and having other laborious duties to attend to.”

The Court of Directors fully concurred in this opinion, as appears from the following extract of a public letter written in 1842. “It is satisfactory to us to find that the sentiments of the Governor General are in unison

* Bacon's Essays.

with our own. Although he would for the present continue the Committee of Education as it is constituted, yet he anticipates the time when unity and efficiency of supervision will better be secured, by having a single superintendent of the Government seminaries, with an adequate establishment, than by retaining the existing large committee of members acting gratuitously in the intervals of other laborious duties, and so numerous as necessarily to cause frequent inconvenience in the despatch of business. We are decidedly of opinion that much time and trouble would be saved, and much additional efficiency would be secured by the superintendence of public instruction at the presidencies being exercised by their respective governments through the instrumentality of persons of competent acquirements, experience and ability, whose whole time and talents should be exclusively devoted to the duty."

In 1843 the Council of Education, then presided over by Mr. Cameron, expressed a similar opinion, alluding in terms of approval to the appointment of "a Minister of public instruction with properly qualified inspectors."

A Committee at a distance can exercise but little influence over the institutions. It can hardly do more than issue such general observations as the following; we are happy to observe that so much improvement has been made during the year as is evinced by the number of new studies that have been introduced; we trust that the translations from English into the vernacular and vice versa will be continued; the General Committee desires to impress upon the teachers the necessity of acting on "the feelings and dispositions of the pupils, no less than on their hopes and fears;" we recommend the distribution of monthly tickets for regular attendance, and a small prize in each class to the boy who shall afford most satisfaction to the master during the year.

A travelling inspector going about from school to school, seeing everything with his own eyes and having no other duty to attend to, would be in a position to ascertain the exact state of each institution and to set things right where they were wrong, to say nothing of the skill and tact which he would acquire by constant experience in one line of duty.

The Principals of Colleges have painfully felt, though they have for the most part submitted in silence, the habit of interference, or, to express it in the least exaggerated manner, occasional acts of interference, on the part of Committees of Management. This evil has been more felt in the Hindu College of Calcutta than elsewhere, in consequence of the Committee being composed chiefly of Natives of the old school, whose views of education and of the duties of the Head of a College are strangely defective. It is possible for a Committee to be too active; that is, its activity may be wrongly directed. It may thus undermine and destroy the activity of the teachers, upon whose zeal and exertions almost every thing depends. It is very pleasing to see men professionally unconnected with education, use their official and social influence in its promotion, especially in India where education is so much needed. But it deserves to be well considered that it is only through the agency of men devoted to education as their profession that they can be useful in matters of direct instruction and discipline. They must not put their own hand to every thing, else every thing will go wrong. Their appropriate office is the consideration of general principles, the introduction of wide improvements in the system, the distribution of the funds. The practical part and all internal arrangements should be left to the regular professors and teachers.

The Colleges at least, if not in every instance the schools, are under the superintendence of men qualified for the office, and who may be fully relied upon for a faithful discharge of their duties. To listen to the frivolous complaints of pupils, and to the tittle tattle of under teachers, can do no good and is frequently most mischievous.

There is a disposition in Europeans newly arrived in the country to take part with the poor Hindus, and to consider every act of necessary discipline as undue severity. It is a generous feeling, but it may be carried too far. To summon teacher and pupil to the bar of the Committee as if they were on a footing of perfect equality, and to balance the reasons and arguments on both sides, for the purpose of administering strictly legal

justice, is a great injustice and subversive of all order and discipline.*

SECTION IV.

Inspector.

The necessity for an Inspector to visit and report upon the Government Institutions does not appear to have occurred to any one before 1839. At this time Lord Auckland drew the attention of the General Committee to the subject, and spoke hopefully of the benefits which would arise from the appointment of such an officer. The General Committee took the subject into consideration, and subsequently proposed that, if no other qualified person could be found, the Principals of the different Colleges should be occasionally deputed for this purpose, each being charged with the duty of visiting the schools within the circle of his own neighbourhood. This plan was in fact tried—once—but it was found that the duties of Principals as Heads of their own Colleges did not admit of its being continued with any prospect of advantage.†

* Many illustrations which have come under my own observation might be given of the extent of interference sometimes exercised by Committees. But my object is, if possible, to do good without becoming personal and exciting painful feelings. I will therefore content myself with one instance, and that not an aggravated one, which occurred many years ago in a distant part of India. The Headmaster of a certain school, ventured to grant a half holiday occasionally without consulting the Committee. When this became known, the Committee determined that in future no half holiday should be granted without their special sanction. Now what was the effect of such a rule? Whatever the motive of the Committee might be, the effect was to lessen the Headmaster's influence with his pupils, and with that his usefulness. It was also certain to wound his pride, and to deprive him, in some degree, of that spontaneous zeal for the good of the school which it would be the aim and endeavour of a wise Committee by all means to encourage.

† Certain memoranda were on this occasion forwarded to the Principals, to guide them to the subjects to which it was most needful to direct enquiry. It was expected that they should report upon the following points among others :

The General Committee, now the Council of Education, continued for a number of years to urge upon Government the desirableness of appointing an Inspector, who should have no other duties to attend to, and who should be constantly travelling about and examining into the state of the schools. It was represented that the rules could not be adequately enforced, that no efficient superintendence could be maintained, that the means employed for the purposes of education would fail of success, unless the Institutions were open to "unexpected visitation and searching inspection." It was added that in England, local Inspection was beginning to be looked upon as one of the most important means for the promotion of Public Instruction, and that it could not be doubted that the same means and precautions which were needed there, were still more needed in this country.

At one time the Council appear to have thought that "the Officer charged with the correspondence of the department," that is, the Secretary, would be able to discharge the duty more efficiently than any other person; but this notion soon yielded to the conviction that a distinct Officer was wanted, whose whole time and energies should be devoted to this one object. After a long contest, the hesitation of Government was at last overcome, and in 1844 an Inspector was appointed. The Council, in announcing this appointment, stated that "the experience of past years left no room to doubt that without regular, strict and systematic supervision by an Officer having his attention directed to no other object, the means appropriated for the education of the people could not be applied with a prospect of adequate success."

The supervision of the Inspector was confined to the Institutions directly under the control of Government,

The knowledge possessed by the boys admitted during the year. of English and vernacular respectively; and the ages of those admitted.

The desire for instruction, of what kind; the desire for English instruction, whether only in the towns or also in the district.

The success year by year of those who have left the school and entered into public or private employ.

viz. to the Colleges at Dacca and Moorshedabad and to the district or provincial schools. From whatever cause it may have arisen, his functions were not permitted to extend to the institutions in Calcutta and at Hooghly, which were under the immediate jurisdiction of the Council of Education. The duties of the Inspector were defined in a letter from Government to that officer on his appointment, of which the following is an extract.

"From the date on which you may assume charge of your appointment, the duties of the local Committees will be confined to the following heads :

"To suggest improvements, and bring abuses and irregularities to the notice of the Inspector.

"To encourage local subscriptions and donations, the establishment of branch schools, and the attendance of the children of respectable parents.

"To manage the funds of the institution, and to check and counter-sign the monthly establishment and contingent bills as heretofore.

"The admission of scholars will rest with the Principals of Colleges and Headmasters of schools, subject to the rules in force and to your approval. All other functions of the local Committees, including the control of the Principals and Masters, will be transferred to the Inspector, who will be responsible only to the Government.

"You will ordinarily correspond with the Principals of Colleges and Headmasters of schools, but also if necessary with the local Committees through their Secretary.

"You will be expected to visit every school at least twice a year, and some of them oftener.

"The principal objects had in view by the Government, to the accomplishment of which your efforts will be mainly directed are :

"The provision of means for imparting a high standard of moral and intellectual education through the medium of English in the Colleges of Dacca and Moorshedabad, as well as at any other institutions of a similar character, which it may hereafter be expedient or practicable to establish.

"The acquisition by the students, at the same time, of a sufficient mastery of the vernacular, to enable them to communicate with facility and correctness in the language of the people, the knowledge obtained by them at the central College.

"The extension of the means of instruction in the Zillahs by the establishment of vernacular schools, or the improvement of those which already exist in the more populous towns throughout the presidency.

"The introduction of a more uniform and systematic course of study, and the improvement of discipline in all the Government institutions."

The appointment of Inspector was held first by Mr. J. Ireland, who died before he had fairly entered upon his duties ; and afterwards by Mr. E. Lodge ;—both of

them Cambridge men, who had been engaged in England upon what were considered liberal terms, to come out to this country to serve in the Educational Department.

The Inspector shortly after entering upon his duties, found that he could not visit all the institutions twice a year as was proposed. He desired to be allowed to visit them once a year, which would occupy about eight months, and to spend the other four months in Calcutta in preparing his reports and corresponding with the institutions upon such points as did not require his actual presence. This reasonable request appears to have been complied with.

An examination of the Inspector's reports will shew that he reported honestly and fearlessly upon what came under his observation. It may not be easy to determine whether all the advantages anticipated by the Council from the appointment of an Inspector were fully realized. Perhaps too much was expected. Perhaps it was not sufficiently kept in mind that the duties were new and untried. It was also unfortunate that some uncertainty existed as to the relative duties of the Council of Education and the Inspector. The Council considered the Inspector as subject in a great measure to their control, while he considered himself as entirely independent of the Council and as responsible only to the Government. Be this as it may, the uncertainty did not continue very long. After the appointment had existed for about four years, the educational funds happened to fall short of the expenditure, and the Council gladly embraced the opportunity of abolishing the Inspector-ship.

In 1843 the authorities in Assam recommended the appointment of an Inspector to visit the schools in that province. The result was the abolition of the local Committee at the capital of the province, and the appointment of an Inspector directly subordinate to the Commissioner. The schools are principally vernacular. The Inspector performs his duties quietly, does not venture to interfere with any matters which can be considered as beyond his own sphere of duty, and is regarded as a valuable officer.

Recently, the Lieutenant Governor of the North Western Provinces proposed the appointment of a Visitor

General of the vernacular schools in that part of the empire, and desired to be allowed to select a covenanted Civil Servant for the office. The matter was referred to the home authorities, who intimated that they would not object to a well qualified Civil Servant being appointed temporarily "on an adequate deputation allowance," but if it should be found that the services of a Civil Servant could not be obtained on such remuneration as it might appear advisable to grant, it was left to the Governor General to select a Visitor from any other class, "on a moderate allowance."

There are various reasons why a Civil Servant should not be appointed to such an office. The Civil Servant never can identify himself, as such an officer should do, with the profession he is called upon to superintend. He cannot have that intimate acquaintance that is required with the details of education, nor with the feelings and situation of the Teachers. To attract the services of a well qualified Civil Servant, at least double the amount of salary must be paid, that would be sufficient to secure the same share of talent and experience in an uncovenanted officer. In the former case a salary of 3000 Rs. a month would be considered as barely sufficient, in the latter 1200 or 1500 Rs. would be ample remuneration. With the existing limited means for educational purposes, this is a consideration that cannot be overlooked. What is said about the superior "moral influence" of the Civil Servant has very little weight. Elevate an uncovenanted officer to a situation of equal authority, and he becomes in the eyes of the people a *Civilian*. The President of the Educational Committee has generally belonged to the uncovenanted class. There can be no reason why an uncovenanted man should not be appointed to the subordinate situation of General Visitor or Superintendent of schools. An influence derived solely from his character and his appointment, is sufficient for such an officer.*

* One of the warmest advocates for inspection, and for the appointment for this purpose of a general superintendent with very extensive powers and directly responsible to Government, is Mr. H. C. Tucker of the Civil Service, who advocates the measure with great earnestness in a report to the Lieutenant Governor of the North Western Provinces. He observes that there is at present a

total want of supervision and inspection. Some of the schools are in danger of slipping entirely out of the view of Government. He looks for no improvement until the schools are placed "under the superintendence of a single individual directly responsible to Government, and whose whole time and attention shall be devoted for a portion of the year, in visiting and inspecting every school in person." The principal difficulty would be to find such an accomplished and zealous superintendent as Mr. Tucker has in view, "a man of great zeal, energy, high character and administrative ability," and who would throw himself "heart, soul and body" into the cause of education.

CHAPTER VI.

EDUCATIONAL OFFICERS.

The Government Colleges consist of a College department and of a school department under the same roof. The pupils of the latter are promoted to the former as they become qualified, after having acquired a certain degree of proficiency in knowledge.

The Educational officers consist of a Principal and Professors for the College, and of a Headmaster and Assistant Masters for the school. The Principals, Professors and Headmasters are for the most part Europeans, who have been educated at one or other of the Universities at home. The Assistant Masters are, with few exceptions, natives of India.

SECTION I.

Principals and Professors.

The Head of the College holds the united office of Principal and Professor. In the former capacity he is charged with the entire control of the institution, "subject to the authority of the local Committee;" and in the latter capacity he instructs the more advanced students of the College department in some particular branch of study. His superintendence extends to the school department, but, except under peculiar circumstances, he finds it advisable to limit it to occasional inspection and taking a part in the annual examinations. An important branch of his duties consists in correspondence with the Educational Committee. Sometimes he has to offer suggestions or explanations on matters affecting the particular institution under his charge. Sometimes his opinion is desired by the Committee on educational matters of more general interest, such as the introduction of class books, the course of study for the year, general improve-

ments in the institutions. This portion of his duties, along with that of general supervision, preparing an annual report, managing the funds of the institution, granting leave of absence to masters, granting certificates to students, and a mass of other miscellaneous business, furnishes occupation for between two and three hours a day. The duties of direct instruction, setting aside the examination of written exercises and the occasional preparation of written lectures, occupy about two hours more. Altogether the situation is no sinecure. But the duties are for the most part of an interesting character, and no one who loves his profession and who enjoys a moderate share of health, will complain of the labour.

Both the home authorities and the Government here have professed a desire to confer the appointment of Principal only on men who would do honour to it by their character and acquirements. Lord Auckland, in his judicious Minute, desired the General Committee to be most careful and cautious in selecting fit men for the office, observing that it would be better that these appointments "should for a time be left open, than be unworthily or even otherwise than eminently filled." The Court of Directors echo the same sentiment, considering it essential that the Colleges "should be placed under European superintendence of the most respectable kind, both as to station and acquirements."

How far these instructions have been attended to, it is not for me to judge. It is, however, to be regretted that the Government has not seen fit to adopt the most rational means in its power of attracting talent to the educational service by holding out the inducement of more liberal remuneration. The Presidents of the recently established Irish Colleges, which occupy a no more influential position in relation to Ireland than the Government Colleges in this country hold in relation to India, receive one thousand pounds per annum, while the Principals here receive barely two-thirds of that sum, with all the attendant disadvantages of distance from home, the sacrifice of health in an ungenial climate, and the breaking asunder of domestic and family ties.*

* I allude particularly to the necessity of sending one's children home to be educated, which is felt by all European parents who can afford it to be an imperative duty.

Some of the early Principals were Company's officers, who had frequently other duties to attend to. Few now hold the appointment, but those who are teachers by profession, and whose whole time is devoted to education. Lord Auckland thought that "the exclusive employment of the time of the Principal in the duties of instruction and supervision was most important to the efficiency of the institutions." At present there appears to be no difference of opinion on this point. The Council may even be said to have pushed the principle a little too far; for they have prohibited their Principals, in the strictest manner, from engaging in any occupation "whether gainful or merely honorary" which may in any degree withdraw their attention from the duties of their office.

The duties of the Professor, though by no means light, are much less complicated than those of the Principal. He instructs the students of the College department in some branch of knowledge, either literature or science, according to the nature of his professorship, and is engaged in this manner for about three hours a day. This is his principal duty, in addition to which he exercises a control over the details of discipline in the College department. Nothing further is absolutely required of him. He has no general responsibility imposed upon him, and he is relieved entirely from the duty of correspondence.

Previous to 1839 the higher situations in the public Colleges, including that of Professor, were invariably filled by men who were available on the spot. The army, more particularly the medical service, furnished some valuable officers, and others were selected from the miscellaneous class who come out to push their fortune in India. As the Colleges rose in importance, this source of supply became inadequate, and in 1839, Government perceived the necessity of engaging the services of well educated men in England. Two gentlemen selected by Dr. Mill and Mr. Macaulay, arrived in 1841, and four others have joined since, all of them graduates of Cambridge University and described as "superior men" and of "distinguished attainments."

In 1845 a gentleman was brought out from Scotland to superintend the College at Benares.

In the Annual Report for 1845-46 it is stated, that the

object of selecting men in England, "to fill the higher situations in the Colleges," still engages the attention of Government.

The engagement under which the first two Cambridge men came out, was that they should serve in the Educational department for seven years, receiving for the first two years a salary of 300 pounds per annum or 250 Rs., a month, for the second two years 400 pounds, and for the three last years 600 pounds. The other four gentlemen came out under a similar engagement, with the addition, it is understood, of a retiring pension amounting to one-third of their salary after twenty-one years' service.

The first Cambridge gentleman who arrived was a married man. He was not long in discovering that 300 pounds per annum would not maintain him in India in the rank of a gentleman, without the severest economy. Government, with a wise consideration, after the lapse of a few months, increased his salary to 400 Rs. a month. The other Cambridge gentlemen have been treated with the same liberality, and in most cases, as situations became vacant, they have been promoted to appointments yielding higher emoluments, without regard to the strict letter of the bond.

Lecturers, who attended only for two or three hours a week, have been appointed from time to time in some of the Colleges to lecture on particular branches of study, for example, on law, political economy, and chemistry. These subjects are, however, now generally taught by the regular officers of the institutions.

SECTION II.

Head-masters and Assistant-masters.

The Headmaster has charge of the school department. Besides the general duty of superintendence, he is also expected to devote two or three hours a day to the office of instruction, either in the College or School department according to circumstances.

Some doubt exists as to the portion of time which should be devoted respectively to general superintendence and to direct tuition. It is sometimes found, more particularly in the provincial schools, that the Headmaster

attends almost exclusively to the instruction of a particular class, contenting himself with pushing on a few of the boys at the head of the school, to the neglect of general discipline and superintendence. At other times, though more rarely, it has been found that the whole of the Headmaster's time is dissipated in general superintendence, to the total neglect of direct tuition. It may be doubted if this is not a greater evil than the other; for while at the outset the zealous Headmaster will find sufficient occupation for all his time, by and bye when his favourite plans have been introduced and the clock has been fairly set a-going, he will find that he has really very little to do, and is in danger of being led either to refine too far in his arrangements, or to fret and make himself unhappy at he knows not what, or finally to sink into habits of indolence. Should he, against all probability, continue year after year the same active superintendent, the effect of his activity and constant control will be to reduce the assistant masters to mere machines, incapable of acting until they are acted upon. It is well to accustom the assistant masters, and none require it more than native masters, to act independently sometimes; to cultivate in them a spirit of self-reliance and self-exertion; which can never be, if they are kept under continual supervision, with the Headmaster always ready to help them in every difficulty. So far as my own experience goes, it is best for both parties, and for the general interests of the school, that the Headmaster should have a couple of hours of solid work each day in the form of direct teaching, in addition to his duties of superintendence.

The Assistant Masters, are for the most part natives. Only a small proportion are East Indians, and a still smaller proportion Europeans. The Europeans are likely ere long to disappear entirely from the subordinate situations, which can be filled equally well by natives,—and at a much lower rate of remuneration, for it need hardly be mentioned that a native will thrive where a European would starve.

The natives bear, and, if the maximum of efficiency is to be maintained, must for a long time continue to bear nearly the same relation to the Europeans in the educational service as in the other departments of the

state. They cannot be dispensed with as part of the agency employed. Neither would it be possible at present, with a due regard to the interests of education, to constitute them the whole agency. The higher offices involving the greatest responsibility, must be filled by Europeans. There are many duties which the native performs admirably well; but there are others in which his efforts must be strengthened by the learning and enlarged views, by the energy and integrity of the European.

It has been doubted whether native teachers possess those qualifications which would fit them for being placed at the head of provincial schools. Mr. Lodge, the Inspector, advises caution. A European, he says, "teaches his pupils that lying is wrong, and in the reading lessons, dwells on circumstances to be admired or blamed." If not demoralized, he sets before them a good example. The teaching of a native master is defective in these respects. The Inspector almost invariably found that the native teacher would endeavour by signs and other means to assist his pupils while under examination. The European never thinks of such a thing.

On the other hand it may be stated that several of the provincial schools are under the charge of native headmasters, who appear to perform their duties efficiently. The council of education intimate in the last annual report, that the able manner in which some of the native head masters perform their duties shews that they are fit for the office if properly selected. It is however still an experiment; but every friend of native improvement, must hope that it may prove successful.

The forte of a native master lies in teaching a prescribed lesson, just as it lies before him in the book. He excels in teaching to read, and to spell, and to explain by rote. He also teaches Arithmetic well, and the rules of Grammar, and the facts and chronology of History, and in short every thing that must be acquired by the pupil mainly by dint of memory. But in the explanation of a difficult passage requiring the development of the idea, in giving interest to the lesson by illustrations from History and General Literature, in explaining allusions, in a perception of the beauties of expression and beauties of thought of our most eminent authors, in whatever requires imagination and originality, as well as in vivacity

and energy in imparting what he knows, and in the art of preserving discipline by proper means, he is certainly inferior to the European.

In some respects an enlightened native (that is one upon whom an English education has produced its best effects, whose mind is widened by European knowledge) is in a position to be more useful to his countrymen than the European. He is necessarily better acquainted with the native character, with native modes of thinking and native ways, with the popular errors and superstitions, with "every vagary" of the native mind, and may on many occasions turn this knowledge to account, and succeed in instilling truth where the European would fail.

In all our Anglo-vernacular institutions, English and the vernacular language, as has been already remarked, are taught simultaneously to every pupil from the very commencement of his career to the moment he leaves school. These two distinct branches of instruction are taught by distinct sets of teachers. English, in all the junior classes, is taught by native masters, as they are called, that is by natives of India who have received an English education. On the other hand, instruction is given in the native language by Pundits who are for the most part unacquainted with English, but are supposed to be particularly well acquainted with the vernacular and with Sanscrit.

It is a question which has repeatedly come under consideration whether the services of the Pundits might not advantageously be dispensed with in all the provincial schools, and in all the junior classes of our colleges. In 1839 the local committee at Midnapore proposed this change. The General Committee was willing to sanction it in particular cases, but was averse to its general adoption, more particularly as it was thought desirable "that the school duties should always admit of the teachers devoting a certain portion of time during school hours to improve themselves and to prepare for teaching the more difficult branches on promotion."

At the present time the retention of the pundits is usually defended on the ground that the native masters are not competent to teach the vernacular language. Thus the Secretary of the school at Howrah, where there happens to be no pundit, reports that the pupils are but very

imperfectly acquainted with Bengali, which he ascribes to the want of a pundit. This confirms him in the opinion that the native masters are unable to instruct in Bengali, and he adds that they have a more competent knowledge of English than of their own tongue, of which last they neither know "the Grammar nor the meaning of the words." It may be observed that this argument goes a great way to refute itself. These native masters were themselves for the most part instructed in the vernacular language by pundits, and if it turns out that they neither know the Grammar of the language nor the meaning of the words, what, it may be asked, is the use of such teaching? The pundits, it would appear, are as incompetent to impart a correct knowledge of the language as the native masters.

The council, in one of the latest annual reports, justly observe that the amount of acquaintance with Bengali required from the native teachers of the provincial schools is very limited, and such as every native pretending to any sort of education ought to possess. "To employ pundits," the report adds, "to teach the Bengali alphabet and the modicum of reading and writing required, would be to perpetuate a false system."

In considering this question it must be remembered, as has been observed before, that the vernacular language which it is most desirable to teach is not that which is studded all over with Sanscrit words, but the every day language of the people, that is, of the more cultivated and intelligent of the people, to which class the native masters belong, and with the language spoken by which class they are of course familiar.

Before closing this section it may be observed that the Educational Committee was at one time favourable to the employment of Monitors, or pupil teachers, in the very young classes, being of opinion, as it was for a short period the fashion to believe, that they were better qualified for this purpose than grown up men, as their "associations, habits of thought and turn of expression" resembled more nearly those of the pupils. But subsequently when the Head Master of the school at Bauleah proposed pecuniary allowances to the senior pupils as monitors the Committee objected to the plan, as "it would divert the best pupils from their own improvement."

SECTION III.

Appointment of Masters, Promotion, &c.

For a number of years a Sub-Committee of the General Committee was charged with the duty of selecting masters. On the occurrence of a vacancy in any of the more important situations, it was usual to give notice of it by public advertisement. Examinations were sometimes held to ascertain the acquirements of those who offered themselves as candidates; and the Sub-Committee, as a general rule, endeavoured to select that candidate who proved himself best qualified "by proficiency and character combined, giving always a due consideration to claims founded on previous service." The names of candidates for future vacancies were also registered, and the list kept in the Secretary's office. When the number of members of the General Committee had become considerably diminished, the duty of selecting masters was left almost wholly to the Secretary, who occasionally held examinations of candidates, in which he was assisted by the Principal of the Hindoo College or other educational officer who happened to be on the spot.

During the above period, considerable difficulty was experienced in finding well qualified teachers. It sometimes happened that the Headmaster of a large school was left unaided, or, as it is expressed in one of the reports, "had to sustain the whole weight of the school single-handed!" Those whose recollections of the Hindoo College extend as far back as fifteen years ago, know that, not unfrequently, of the four teachers of the senior department only one was present, owing either to vacancies in the establishment or to absence occasioned by sickness or other causes. In the report for 1836 the Educational Committee lament that the supply of teachers was so small, and that they were obliged to offer high rates of salary to secure the services of qualified persons.

In 1844 an entire change was introduced in the mode of selecting masters. In September of that year, the Council of Education submitted a proposal to Government, which led soon after to the appointment of a Committee composed of the principal officers of the Hindoo and Hooghly Colleges, for the purpose of examining candidates.

The Council drew attention to the existing "very imperfect and unsatisfactory method" of examining candidates, and recommended the application of a more severe test, so as to secure the services of the best qualified individuals and to prevent the admission into the department of incompetent persons. The following rules were subsequently drawn up for the guidance of the Examining Committee.*

"The principal business of the Committee will be to examine all candidates for employment in the Education department, to ascertain the qualifications and fitness of those in the department who are otherwise eligible for promotion from one grade to another, and to dispose of such other matters of a similar nature as the Council may direct.

"All candidates for employment as teachers in Government institutions shall be ranked in four classes, according to their acquirements and general aptitude for imparting instruction.

"None shall compose the first or highest class but those who are capable of imparting the highest order of instruction required in the Government schools, or who possess in an eminent degree an acquaintance with the principles and practice of an enlightened method of teaching and eminent acquirements either in literature or science.

"Candidates for employment in Mofussil Colleges and Schools will be expected to possess a competent knowledge of the vernacular.

"No master shall be promoted from a lower to a higher grade upon the occurrence of a vacancy in his own or in any other Institution, until his qualifications shall have been ascertained by the Committee. Mere seniority and length of service when unaccompanied by fitness for a higher office, shall in no case be considered to give a right to promotion.

"Any master who shall be found deficient in zeal and energy in the performance of his duties, and whose class may not exhibit a sufficient degree of improvement at the annual examination, shall be subject to examination by the Committee."

The meetings of the Examining Committee were to be held at the Hindoo College of Calcutta once in every three months. For the convenience of those persons at a distance from Calcutta who might wish to be examined, the Inspector of schools was authorized to form branch Committees at the central Colleges, consisting of himself, the Principal of the College, and the Headmaster. After a time, it became apparent that the rule requiring half of the salary to be deducted of any master who was absent from his duties, frequently prevented the masters of provincial schools from proceeding to the central Colleges to be examined. The Inspector wrote to Govern-

* Some of the less important rules are omitted.

ment on the subject and observed that as masters were sometimes "obliged" to submit to an examination, and as it was one of the conditions of promotion, he was induced to recommend that leave of absence should be granted to them, without any reduction of salary, while absent for the purpose of being examined. This reasonable request was of course complied with.

- In 1846, the Council passed an order exempting "scholarship-holders, and those who had recently held scholarships" from the written examination and requiring them to undergo the oral one only. It was also deemed advisable to lay down the rule that senior scholars, on first entering the educational service, should not be admitted to a higher class than the second, or junior scholars to a higher class than the fourth.

The Council have recently added to the Committee a Native Examiner, for the purpose of ascertaining the qualifications of the candidates in the vernacular language.

It may be observed in conclusion, that the number of candidates who present themselves at each quarterly examination is much smaller now than it was at first. Many of those who have received certificates have not received situations, which makes others shy in coming forward. The rule exempting scholarship-holders from passing the written examination was a heavy blow and great discouragement to the Committee. It paved the way for receiving appointments without any examination at all. The introduction of men into the service who had no certificate of qualification, while others were passed over who had obtained the certificate, had no tendency to encourage candidates to come forward for examination. Still, the Committee has done good; perhaps as much good as could fairly be expected. Through its agency, several well qualified men have been admitted into the Educational service who might otherwise have had to wait long, and a still greater number of incompetent persons have been kept out.

The Educational Committee has always admitted the principle of promoting masters from lower situations to higher according to merit. At one time regular returns were required from the head of each Institution, reporting the qualifications of the masters, for the express purpose of enabling the Committee to hold out promotion as a

reward of merit. The Council of Education admit the principle in the rules drawn up for the guidance of the Examining Committee. And when all the institutions were again placed under the Council in 1849, a circular was issued and a copy of it sent to each master, intimating that all future promotions would be made "strictly and impartially according to qualifications, length of service, and conduct."

It is worthy of serious consideration in what way this object can be more fully carried into effect.* The Council is furnished with one means of rewarding merit, and of guarding against promotion being a matter of chance or favour, in the Reports of the annual Examinations, which should be studied and analyzed for this express purpose. Another means presents itself in a direct reference to the Head of the Institution, who is generally the most competent, and who would in all cases be happy to afford the requisite information.

In glancing over the annual Reports, one cannot but be struck with the frequent notices of change of masters. The Principal of the Hindoo College reports in 1845 that "within the brief space of four years, three different individuals have held the office of headmaster, three that of second master, and the same number that of third and fourth master." There are other notices equally striking. With a view to check so great an evil, the General Committee at one time resolved, though it does not appear to have been ever acted upon, that those who entered the service should bind themselves to remain in it for a certain period. It is evident that the system must be defective that requires such precautions. Encouragement should be held out; force and compulsion are out of place here, as in all other cases where the mind is the workman. In education as much as in any line of duty that can be named, the devotion of the mind and of the whole heart is required; and this can only be obtained by improving the prospects of the teacher in a direct pecuniary way, or by reposing confidence in him and treating him with generosity. The Educational authorities have occasion-

* Mr. H. C. Tucker in his report to the Lieutenant-Governor of the North Western Provinces in 1843, notices the desirableness of establishing some system for promoting deserving teachers "independent of mere interest with the local Committees."

ally had a glimpse of this truth. About the time when it was proposed to bind candidates down by main force to remain in the service, it was also proposed to offer inducements in the form of a uniform system of promotion and a more liberal arrangement in cases of absence. Subsequently it was resolved to raise the scale of remuneration, which was carried into effect, with the cordial approval of the Governor General, in 1840.* And now the General Committee persuaded themselves that they had at length secured "liberal provision and an honourable profession for those employed in the Education department." It must be allowed that a very great improvement was effected at this time. But the scale of remuneration is still too low. It is essential to the efficiency of the service, that there should at least be a few appointments better paid than any which are at present open to us. As it is, there are no high prizes to reward successful exertion. Our prospects are limited to the attainment of a very moderate income, upon which we may live in comfort so long as we enjoy uninterrupted good health, but which does not, except in the most favourable circumstances, enable us to make any provision for our families, or to retire to our native land.†

* The following additional funds were at that time considered necessary to place the Institutions in a state of efficiency.

4 Principals at 600 Rs. a month,	28,800
2 Professors at 500 and 300 ditto,	9,600
Masters, ... { increase,	43,832
{ new,	25,812
Moulvies, { increase,	13,406
{ new,	13,344

1,34,794

† The salaries of the principal educational officers are as follows :

Principal, 600 Rs. a month.

Professor, 400 to 500 ditto.

Head master, 400 ditto.

Second master, 250 to 300 ditto.

The Principal is also, in most cases, provided with a house in the neighbourhood of the College, which he occupies rent-free.

The salaries of the teachers are paid entirely by Government, and consist of money payment only. No part is derived directly from schooling fees, or from any other source than the funds devoted to education. One or two instances have occurred of teachers being remunerated partly by a grant of land, or by remission of rent. The last instance of this kind mentioned in the reports, was that of

SECTION IV.

Leave of Absence.

For several years subsequent to 1835, no definite rules existed for regulating leave of absence. A teacher might obtain leave, or might not,—there was no certainty. Nor was anything fixed as to the rate of salary to be drawn during absence. The general practice was for the absentee to provide a substitute, the amount of remuneration being left to the private arrangement of the parties themselves. After a time, it became apparent that undue advantage was taken of this state of things. For example, teachers would remain away from their posts for long periods, solely with the view of seeking other employment.

Leave continued to be granted in this irregular manner till 1844, when a set of rules was promulgated applicable to all uncovenanted officers of Government whether in the Educational department or any other. These rules contained the following provisions :

“The Government will, at the recommendation of the Local Committee, and on good cause being shewn for the indulgence, grant leave of absence on private affairs for not more than three months, but no salary will be drawn for the period of such absence.

“The Government will grant leave of absence on medical certificate for one year to any place within the limits of the East India Company's Charter, one half of the absentee's salary being deducted for the first six months, and the whole for the remainder.

“A person officiating temporarily in any situation on the occurrence of a vacancy, or during the absence of the real incumbent, will, if he hold no other appointment, draw one-half of the salary of such situation ; and if he hold any other situation of less value, he will receive half the fixed salary of his own appointment, together with half the fixed salary of that in which he officiates.”

a teacher in Assam, who was paid by the remission of rent on a portion of land which he occupied. On its becoming known to the Government, orders were issued to put an immediate stop to the practice.

Exception has been taken to the system of the teachers deriving their income entirely from the Government, as if it made them too independent. It has been supposed that if they derived part of their income directly from schooling fees, they would be more disposed to study the wishes of the parents and pupils.

These rules were no sooner passed than they caused a great ferment in that class whose interests were affected by them. Hitherto some of the higher officers of the uncovenanted service had been allowed to visit England without absolutely forfeiting their appointments. Now, they were strictly confined "within the limits of the East India Company's Charter," a restriction which was felt to be a sentence of perpetual banishment.

Exception was also taken to the unfavourable terms on which leave was granted, compared with those allowed to the Covenanted Civil Officers. But it must be remembered that the Covenanted Civil Service is in every respect a highly privileged service, and uncovenanted Officers cannot hope to be treated, as regards leave or in any other respect, with the same liberality.

The rules which had caused so much dissatisfaction, were withdrawn in 1849, by order of the Court of Directors. It is true that their spirit is still acted upon in the Educational department. But they are no longer considered as positively binding, and Government may, in granting leave, keep within them or go beyond them as it sees fit.

Now that these rules have been withdrawn, is it within the power of the Council to grant leave of absence to England to one of their officers, permitting him to retain his appointment? The question has not yet been fairly put to the test; but it is generally supposed that the Council would not consider themselves justified in granting leave. The obstacle is nothing less than an act of Parliament, which prohibits government officers of every grade, it is said, from visiting England without vacating their appointments!



CHAPTER VII.

COURSE OF INSTRUCTION.

WHEN the system of instruction was remodelled in 1835, the General Committee thought there would be danger in prescribing any uniform scheme either as regarded class-books or methods of instruction. They inclined to the opinion that in a matter still so imperfectly understood, unsuitable arrangements might happen to be prescribed; and they believed that improvements such as were actually needed were more likely to be suggested, if the teachers were at first left free to pursue each his own method. All that was attempted was to bring to the notice of the local Committees some of the best class-books in each branch of study, without imposing strict limits as to the particular books which were to be used.

In 1840, when a uniform Code of Rules was prepared for the Government Institutions, there was added to it a list of books which were to be studied, and the subjects and the class-books were particularly defined on which candidates for scholarships would be examined. This scheme still allowed greater latitude to the local Committees and Masters in the selection of class-books than was subsequently thought desirable; and in 1845, it was revised, with the view of obviating the evil of too great a variety of class-books, and of making the course of study regularly progressive, rising step by step from simple to more difficult subjects. A further limitation was subsequently introduced by fixing, at the commencement of the year, the particular books and the exact portion of each which were to be studied for the next scholarship examination.

The same plan of introducing a strictly uniform course of study has been tried in the North Western Provinces, but without any satisfactory result. The general opinion of those practically engaged in education in that quarter was unfavourable to the continuance of a strictly uniform course. It was believed that the effect would be to cramp

some branches of instruction, whilst it would force others to a greater degree of development than the circumstances of the Institution might render desirable.

SECTION I.

Class Books.

The following list of Class Books, abridged from that sanctioned by the Council of Education, is added for the purpose of exhibiting the ordinary subjects of study in the Government Colleges and Schools of the Lower Provinces.

COLLEGE DEPARTMENT.

SENIOR CLASSES.

Literature.

Milton.

Shakspeare.

Bacon's Essays.

„ Advancement of Learning.

„ Novum Organum.

Moral Philosophy and Logic.

Smith's Moral Sentiments.

Stewart's Philosophy of the Mind.

Whateley's Logic.

Mill's Logic.

History.

Hume's England.

Mill's India.

Elphinstone's India.

Robertson's Charles V.

Mathematics.

Potters' Mechanics.

Evan's three sections of Newton.

Hymer's Astronomy.

Hall's Differential and Integral Calculus.

JUNIOR CLASSES.

Literature.

Richardson's Selections from the English Poets.

Addison's Essays.

Goldsmith's Essays.

Moral Philosophy and Logic.

Abercrombie's Intellectual Powers.

Abercrombie's Moral Powers.

Whateley's Easy Lessons in Reasoning.

History.

Russell's Modern Europe.

Tytler's Universal History.

Mathematics.

Euclid, six books.

Hind's Algebra.

Hind's Trigonometry.

SCHOOL DEPARTMENT.

SENIOR CLASSES.

Richardson's Selections from the English Poets.

English Readers of the Calcutta S. B. Society.

Murray's Grammar.

Crombie's Etymology and Syntax.

Marshman's History of Bengal.

Marshman's History of India.

Keightley's Histories.

Euclid.

Hind's Algebra.

Newmarch's Arithmetic.

Stewart's Geography.

JUNIOR CLASSES.

English Readers of the Calcutta S. B. Society.

Gay's Fables.

Lennie's Grammar.

The list of class books given above will afford a pretty correct idea of the ordinary course of instruction followed in the Government Institutions. It remains to review the opinions of the Educational authorities in regard to particular branches of study.

The following extracts from the Annual Report for 1835, will shew what studies were at that time regarded by the General Committee as most useful for the more advanced students.

“The first Lectureship which we shall always wish to see established, as the studies of the youths in our Institutions become more advanced, is one on English composition and literature. The object of this is not merely to enable the young men in the senior classes to acquire a good style of English composition, but also to give them a general acquaintance, before they leave College, with the extent and nature of the existing English literature.

“Next in order to a Professorship of literature, we conceive it to be desirable to proceed to establish at each of our Institutions a Professorship of Mathematics and Natural Philosophy.

“Law would occupy the third place, but at present this branch of instruction is attended with many difficulties, arising from the number of conflicting systems of Law which prevail in this country. The labours of the Law Commission will, we hope, soon supply a condensed body of Anglo-Indian law in the English and Vernacular languages, and it will then be proper to adopt measures to procure qualified legal instructors for each of our more important seminaries. We conceive that great advantages must result to the Judicial administration from encouraging the best educated, who are also, we hope, the most moral and upright of the native youth, to seek employment in it.”

Soon after the announcement of these views, a Professorship of English Literature was established at the Hindoo College. About the same time, a Professor of Mathematics and Natural Philosophy was appointed. Similar improvements have since been introduced in all the Colleges of the lower provinces, in each of which there is a Professor of Literature and another of Mathematics. The views held by the General Committee in 1835, have been so far realized.

SECTION II.

Law.

No permanent provision has yet been made in any of the Colleges for systematic instruction in Law. The object has not, however, been lost sight of; but, as observed on one occasion, it was a deficiency “which it was more easy to notice than to supply.” It was hoped at one time that Mr. Cameron would have leisure to deliver a course

of lectures to the students of the Hindoo College. He had undertaken to do so; but other duties of greater importance came in the way. In the Annual Report for 1839-40, the General Committee allude to the prospect of procuring the services of a permanent Lecturer. Soon after, one of the barristers of the Supreme Court, who had abundant leisure, undertook the duty on a fixed salary of 300 Rs. a month, but after a short trial his services were dispensed with. The subject, however, continued to engage the attention of the Educational Committee, who never ceased to regard this branch of instruction as an important part of the studies to be pursued in the Government Colleges. In 1843, Mr. Cameron, then President of the Council of Education, recorded the following Minute, on the occasion of a proposal to appoint a Professor of Law, one half of whose salary should be paid by the Government and the other half from the Educational funds.

“I apprehend in the first place that a Professor of the Laws and Regulations of India, ought in truth to be a Professor of Jurisprudence. His lectures ought to shew what are the general principles and distinctions which, in some form or other, are to be found in every system of positive law, and then to bring to view the particular form in which those principles and distinctions present themselves in the different systems which obtain in British India. It would be desirable also that he should be a Professor of the science of legislation, that is to say, that he should give a course of lectures pointing out what are the objects which should be aimed at in a good system of Law, and how far the objects aimed at or attained in the systems actually existing in India coincide therewith. But in this course of lectures, two cautions should be particularly impressed upon him. First, to avoid such criticisms as may shock the religious feelings of Hindoos or Mahomedans; and secondly, to circumscribe his subject within reasonable bounds, by excluding from it all such laws as are not the proper study of a Lawyer or Jurist as such. This last, for two reasons; first, that his subject may not be of unmanageable bulk, and secondly, that it may be one science and not many sciences. I will illustrate what I mean by an example. One important portion of the Laws of a country is the Laws of the Customs; but if our Lecturer were to undertake to shew how far the Customs Laws of India aim at objects consistent with utility, and how far they attain those objects, he would have to draw his principles not from Law or Jurisprudence but from Political Economy.

“For the illustration of those principles which are the proper study of a Lawyer or Jurist as such, India affords abundant materials. There are three systems of substantive Law; the English, the Hindoo and Mahomedan, besides the modification of the two latter which may be collected from the reports of cases decided by the Sudder Dewanny Adawlut: and there are two systems of proce-

ture, that of the Presidencies, and that of the Mofussil, whose defects (as far as they are deficient) are of an opposite character : the procedure of the Queen's Courts is encumbered by technicalities not founded in utility ; the procedure of the Company's Courts is deficient, I believe, in that regularity which is given to Legal proceedings by a system of rational technicalities.

"By throwing upon all these various materials the light derived from general principles of Jurisprudence and of utility, a skilful Lecturer might impart to his class a body of instruction which they could attain in no other way, which would not only be of great practical utility to such of them as might afterwards be employed in the administration of Justice, but would have a very strong tendency to liberalize the minds of all."

Shortly afterwards, Mr. Lyall, the Advocate General, offered his services to deliver lectures gratuitously to the native students. The Deputy Governor received Mr. Lyall's proposal with much favour, who accordingly delivered a course of lectures in November and December 1843, and in the early months of 1844. By the Deputy Governor's special desire, the lectures were open to the young Civilians of the College of Fort William, as well as to the senior students of the Hindoo College and of the College at Hooghly.

Mr. Lyall's untimely death prevented the lectures from being resumed in the following year.

The arrangement, by which students had to come all the way from Hooghly once a week to attend one lecture, was manifestly inconvenient, and must sooner or later have broken down. Nor can much be said in favour of an arrangement by which young Civilians who have already enjoyed the best opportunities of acquiring a good education are required to attend a course of lectures on Law after their arrival in India. Their time would be more profitably spent in acquiring a colloquial knowledge of the languages, which can only be gained on the spot ; whereas the subject of Law may be studied as well in England as in India. The Court of Directors took this view of the matter, as will appear from the following extract from a despatch forwarded to the Bengal Government.

"We can scarcely suppose that lectures which are adapted to that stage of previous information which the native youth can have attained, are equally well suited to the previous knowledge acquired by our junior Civil Servants either from general reading, familiarity with the institutions of their native country, or the lectures

on the same subject, the principles of law and their application to India, which form a part of their course of education in our College of Haileybury." After some further observations, the despatch concludes by placing a veto on the attendance of the young civilians, except so far as it might be purely optional.

Mr. Cameron subsequently contemplated introducing the Code prepared by the Law Commission as a text book in the Colleges, the duties of instruction being undertaken by the Professor of Literature ; but the proposal fell to the ground, and nothing further has been proposed or attempted since, in the way of strictly Legal instruction.*

SECTION III.

Moral Philosophy.

Another subject of instruction to which importance is attached is Moral Philosophy. The Court of Directors from an early period considered that the improvement of the moral character of the natives was one of the first objects to be aimed at, and directed that a Professor should be appointed to lecture on Jurisprudence and Morals, without having any other duty to perform. But with the limited means at the disposal of Government for the promotion of education, it has been found impossible to make any special provision for this purpose, and instruction in Moral philosophy has usually devolved upon the Professor of literature. Up to the year 1840, there was very little systematic instruction given in this branch of knowledge. In that year Mr. Cameron wrote a Minute on the subject, pointing out its importance, and how, under existing circumstances, it might be best taught. The following extracts comprise the most important parts of the Minute.

"In most countries Morality is taught as part of Religion. Here, we are prevented by the circumstances of the country from teaching Morality in that manner. It is therefore more incumbent upon us than upon other ministries of public instruction to teach Morality in the form of Moral philosophy.

"It does not seem probable that we shall for a long time, be able to procure a Professor of Moral philosophy who can devote his whole

* While these sheets are being printed, a Professor of Law has been again appointed to the Hindoo College of Calcutta.

time and attention to that subject ; and it seems therefore expedient that we should point out some book to the attention of our students and give rewards for proficiency in the study of that book.

"Adam Smith's Theory of moral sentiments appears to me to be better adapted to the purpose than any other that I can think of ; indeed, to be singularly well adapted to it. It contains the substance of the lectures of a very distinguished Professor of Moral philosophy. It has, for this peculiar purpose, one negative merit, which is perhaps not to be found in any other English work on the subject, namely, that it treats Moral philosophy entirely abstracted from revealed Religion. Its positive merits are very great. I do not say that it contains a complete theory of the subject. Still less do I say that there are no propositions in it from which I dissent. But I think it admirably well calculated to stimulate young minds to the exertion of their faculties upon most interesting and important speculations. It gives a learned, critical and perspicuous account of the most celebrated systems of Moral philosophy, ancient and modern. It is full of ingenious illustrations, is written in an excellent style, and, what is perhaps more important than all the rest, it is pervaded throughout by noble yet unexaggerated sentiments, and by a calm contempt for everything mean and sordid."

From that time, Adam Smith's Theory of moral sentiments has been used as a class-book, and Moral philosophy has formed a prominent branch of instruction in all the Colleges. Stewart's Philosophy of the Mind, and Dr. Abercrombie's Intellectual and Moral Powers are also used as class-books.

There are two objects aimed at in teaching Moral philosophy in our Colleges. One is, to make our students acquainted with their mental and moral nature, to give them, in Bacon's simple words, "a knowledge of the mind," by directing their attention to the various facts and laws belonging to this branch of science. Adam Smith, Stewart and Abercrombie will be allowed to be sufficient for this purpose, if carefully studied ; and if they were not sufficient, the writings of Shakspeare and Bacon would supply what is wanting.

Another object, of still greater importance, is the improvement of the moral character of the students ; so that they may become not only more intelligent, but better men. The study of such works as Adam Smith's moral sentiments and of Dr. Abercrombie's Intellectual and Moral Powers, cannot fail to have a beneficial effect in this respect on the more thoughtful class of students.

This latter object, too, may be promoted by the perusal of such books as Bacon and Shakspeare, no less than by

systematic treatises on moral science. It may even be doubted if the improvement of the heart and character is always best promoted by direct teaching. Morality may be inculcated until it becomes flat to the imagination and unprofitable. The object is often more completely attained through the medium of books which combine moral instruction with general knowledge. Every student must have felt the charm of a moral sentiment from the lips of Bacon or Shakspeare.

It may be said further, that whatever enlarges the mind or refines the taste, tends to improve the character. All the studies of our Colleges have thus, in a greater or less degree, the effect that is aimed at in systematic treatises on moral science. If our students remain stunted in moral growth, it is not for want of instruction, which is imparted largely and in the most attractive and impressive forms.

SECTION IV.

Religion.

It is pretty generally understood that Religion, strictly speaking, forms no part of the course of instruction in the Government Institutions. Government grants free permission to Missionaries from all countries, and to the Clergy of all denominations, and to all private individuals and Societies, to do all they can to bring over the natives to Christianity by argument and persuasion. It does not forbid even its own officers, whether in the Educational service or in other services, to disseminate Christian truth in their private capacity. They may be members of Bible Societies and other Religious Societies; they may contribute funds to any extent they please; in short they may bring all their private influence to bear upon this object. The only restriction is, that it is no part of their *official* duty, which embraces objects of a distinct character.

Even in their public capacity, the same caution in Religious matters on the part of Teachers of the Government Institutions is not so rigidly exacted now as it was once. In former times, when native education was in its infancy

and the minds of the people more jealous and more under the influence of prejudice, the Teachers were absolutely required to abstain from any communication on the subject of Religion with the pupils under their instruction.* In the Rules of the Hooghly College published in 1838, the Lecturers are desired "to be careful to avoid any reference whatever to Religion in giving their lectures." But in none of the Rules recently published is there any such prohibition; and, in practice, the Teacher is left at liberty to speak to his pupils on Religion, on Christianity, on the distinct Evidences of Christianity, with nearly the same freedom as he might do in a Theological Seminary. In Institutions where Milton, and Addison, and Johnson are class books, it is impossible to abstain from all reference to Religion.† Bacon's works, too, which form one of our text books—the *Essays*, the *Advancement of Learning* and even the *Novum Organum*—are full of scriptural illustrations, for the proper understanding of which the student must be referred to the Bible.

It may be added that our text books on Moral Philo-

* Some years ago, the natives were much more sensitive on the point of religion than they are now. Thus in 1837, a prejudice is said to have existed amongst the Hindoos at Azimghur against receiving instruction in Geography according to the English system, from a belief that it would undermine their belief in the Hindoo religion. Such fears and apprehensions are now unheard of; or at least, form no serious obstacle to the extension of education.

† See No. 7 of the *Spectator*. Addison closes the *Essay* in a strain of serious piety. "I know but one way," says he, "of fortifying my soul against these gloomy presages and terrors of mind, and that is by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction."

Can any one doubt that it must be improving to Hindoo students, in a religious and moral point of view, to read such passages! When the *Essay* was read not long ago in one of the Colleges, the Teacher told his students that though Hindoos, they might well imitate the example of Addison, when they lay themselves down to sleep, recommending themselves to God's "care," and when they awake, giving themselves up to "his direction." To this, as they always do when the conversation turns upon religious subjects, they listened with serious attention.

It is sometimes said that the education we give, makes our students sceptical. It does make them sceptical,—sceptical of all those degrading ideas with which the notion of a Deity is associated in Hindoo minds.

sophy are wholly Christian in their spirit and tendency. In Abercrombie's *Intellectual Powers*, which is carefully studied without curtailment, there is a distinct chapter on the *Evidences of Christianity*. In the same author's work on the *Moral Feelings*, which is also studied without omitting any part of it, the *Existence and Attributes of God*, the relation of man to God, the probability of a *Divine Revelation*, the nature and province of Faith—all viewed in a Christian light—are some of the subjects which come under review and which our students are expected to master. Even Adam Smith's work, which does not directly touch on Religion, is full of noble, and what may truly be called, Christian sentiments.

I do not presume to say that Religion forms as prominent a branch of study in the Government Colleges as in the Missionary Institutions. But neither is it excluded with that jealous care that is sometimes supposed. The primary design of the Government scheme of education is to advance the progress of civilization in India by the diffusion of useful knowledge, as the phrase is generally understood. The design of the Missionary Institutions is to convert the natives to Christianity. The two objects are distinct, but they are by no means opposed to one another.

But it is said, the Bible is not a class book, the word of God is not honored, in the Government Colleges. This subject is one of peculiar delicacy, and I must entreat the reader to peruse with kindness and forbearance the few remarks which I have to offer upon it.

There are only, as far as I have observed, two notices of much importance in the annual Reports on the subject of introducing the Bible as a class book. In 1843, Mr. H. C. Tucker, who had been deputed by the Lieutenant-Governor of the North Western Provinces to visit some of the schools, reported, among other suggestions which will be noticed in their proper place, that in his opinion the Bible ought to be used as a class book. He thought that the means of Christian instruction should be provided, it being left optional with the boys to read the Scriptures or not.

In 1846, Capt. Durand, the Commissioner of Moultain, proposed that the Bible should be introduced in the schools of that province. The Deputy Governor re-

plied that "although the objections which exist on the continent of India to giving a religious character to the educational Institutions of Government may not be so strongly felt there; still, the measure was so directly opposed to the injunctions of the Court of Directors, that he could not with propriety give it his sanction."

The question of introducing the Bible as a class book appears to me to turn upon another question, viz. whether such a measure would be acceptable, or at least not positively unacceptable, to the Natives.

All that I have observed from personal intercourse with the students, leads me to believe that the introduction of the Bible, in a quiet and unostentatious manner, would in the present day create very little alarm. The more intelligent students would view it with satisfaction, and welcome it as a new means of improvement.

But would not the parents be alarmed and dissatisfied? The parents, if left to themselves, would look on with a feeling of indifference. Few of them would be aware of the change, or feel any interest in it, unless pains were taken to excite their prejudices.

By introducing Religious instruction, two objects would be gained, to which the Government might lend its support without being blamed for an undue desire to propagate the gospel. First, the students would be supplied with the means of forming a correct estimate of the Christian religion, which has exercised such an undeniable influence upon the progress of society. Secondly, the introduction of Religious instruction in a suitable manner, might be expected to improve the moral character of the students.

While admitting that the Bible might be introduced as a class book, without creating much alarm, and with the happiest effects on the intellectual enlargement and the moral improvement of the students, I am still persuaded that the Government Institutions, in their present state without the Bible, are exercising a very powerful and very beneficial influence on the character of the Natives. It has been usual to represent the Government Institutions as "Nurseries of Infidelity," and those engaged in the useful office of instruction as doing the work of "Satan." It would perhaps be best to regard this as mere declamation, undeserving of any serious notice. And yet when it is considered that such statements may, by the mere force

of repetition, come at length to be seriously believed, it may be well to offer, for the consideration of the reader, one or two observations tending to an opposite conclusion.

In the first place, the efforts of the Educational authorities and of those immediately engaged in the business of instruction, are systematically directed towards the object of communicating *truth* in historical, philosophical and scientific subjects. Are the opponents of the Government system prepared to say that the communication of true knowledge on these subjects, has a tendency unfavourable to belief in true Religion? It would be unreasonable to suppose that it has any such tendency.

Secondly, it is stated that we take from the Hindus their own belief, and give them nothing in its place. It is true that the knowledge we communicate, clears the Hindu mind of much that is frivolous and false in their own religious system. But it cannot be admitted that it shakes in the least their belief in those principles which form the foundation of all Religion, such as the Existence of God, the Greatness and Goodness of God, the Providence of God, the probability of a future state of Rewards and Punishments. So far from these invaluable principles being shaken by our system of education, they are brought into clearer light by it, and belief in them is confirmed. If our system had indeed the effect of depriving the Hindus of their belief in these principles, and of the hopes built upon them, it might fairly be denounced as most pernicious.

Thirdly, if we look at actual results, it will be found that of the well educated converts to Christianity, nearly as many have come from the Hindu College and other Government Institutions, as from the Missionary Seminaries. The fact is generally admitted; and perhaps it is not so strange as may at first appear. In the Missionary Seminaries, Religious instruction is commenced at an early age, before the Understanding is ripe for its reception. The youths are systematically drilled in Catechisms and in the Evidences of Christianity. They acquire a habit of listening with apparent attention, of admitting every thing that the Teacher requires, of answering questions on Religion by rote without any exercise of the Understanding. In some cases, a habit of dissimulation is formed, unknown to the Missionary who, unconsciously and from the

best motives, has been cultivating one of the prominent vices of the Native character. It is surely needless to point out that the youth in whom this habit of dissimulation is formed, is most unlikely ever to act with manliness, or to do anything that demands a sacrifice such as conversion to Christianity very often demands. From all these dangers the Government Institutions are free. The principles of a foreign Religion are not pressed prematurely upon unripe minds. The pupils are expected on no occasion to express what they do not believe. When they begin, of their own accord, to turn their attention to the Christian Religion, to enter into conversation and to read books upon the subject, it is with a keen relish and with minds untainted by habits unfavourable to a sincere reception of truth. The consequence is that some of the most intelligent among them, voluntarily and from the purest motives embrace Christianity.

SECTION V.

Practical Instruction.

The General Committee have frequently directed attention to those branches of study which, it was supposed, would be useful to the pupils as a means of obtaining a livelihood in after life. Not to mention Reading, Writing and Arithmetic (which are the most practical subjects of any, and to which the utmost attention is necessarily paid in all our schools) no subject of instruction has been more strongly recommended on account of its practical utility than Surveying. The following notice occurs in the printed Report for 1835.

“The General Committee are anxious to give a liberal degree of encouragement to the study of Surveying. Practical Surveyors of respectable character and attainments are much required both in the Judicial and Revenue Departments. Some of the Members of the Committee are of opinion that every District and City Judge's Court should possess one if not two such Surveyors, capable of making a field survey and of furnishing an intelligent and scientific exposition of any points dependent upon local enquiry. In the Revenue Department also, the Committee are informed that there is no greater desideratum than a set of Surveyors of scientific acquirements, respectable character and unconnected with the Native Amalah, to conduct the very extensive field operations which are continually in progress, and to secure the interests of Government in resumed and purchased estates.”

For many years past, Surveying has been taught in the Hindu College of Calcutta, as part of the regular course of instruction for the senior classes. It would also appear that considerable attention has of late years been paid to this branch of education in the North Western Provinces.

It appears to be the wish of the Educational authorities, that such subjects as Surveying and Drawing should, for the present, be taught in the Colleges only. A few years ago, the Committee of the school at Bauleah proposed that a Drawing master should be appointed to the school. The reply returned was that no provision is made for teaching such subjects in the provincial schools, and that the pupils who wished to learn Drawing must proceed to the Central College for the purpose.

Another branch of practical instruction which it is desired to cultivate, is Civil Engineering. The importance of Civil Engineering as a branch of instruction for the natives of India, began to rise into notice and to attract the attention of the Educational authorities about the year 1843-44. It was seen that the canals and railroads and other national works projected or in progress, would afford profitable employment to many who possessed the requisite requirements.

In the Annual Report for 1844-45, it is mentioned that Government had sanctioned the establishment of a Professorship of Civil Engineering at the Hindoo College, and candidates for the office were invited to send in their applications. Two candidates presented themselves; one of whom was examined by a Committee of Engineer Officers, who reported that, though he possessed a competent theoretical knowledge, "he had only enjoyed very limited opportunities of becoming practically acquainted with the business of the profession." He also laboured under a difficulty of expressing himself with clearness upon matters with which he was acquainted, which was justly considered a serious disqualification. The other candidate produced certificates that were deemed "not absolutely necessary in any incumbent of the office."

After this failure, the Council of Education despaired of being able to find an efficient instructor in India, and proposed that a communication should be opened with the Institution of Civil Engineering in England, with a view to the selection of a properly qualified candidate.

The suggestion was not acted upon, or, if acted upon, led to no result. The only further step taken, and which is merely a nominal one, has been to confer upon one of the Cambridge gentlemen attached to the Hindu College the title of "Professor of Civil Engineering." The rigid plan of our Examinations scarcely admits of the subject being taught in one of the Colleges, unless taught in all; nor are the ideas which prevail at Cambridge, and which those educated there bring out with them to India, favourable to this new and too practical branch of science.

In the Agra Presidency, the object has attracted still more attention and has met with more success. The great public works in progress in the Upper Provinces, gave an impetus which was wanting in Bengal. In the year 1844-45, the Lieutenant-Governor opened the question in a letter to the Military Board, from which the following are extracts.

"The Lieutenant-Governor has long been anxious to raise up a body of Native Civil Engineers, who might materially aid the efforts of the Officers in charge of canals, in the operations of surveying and levelling, and laying out water-courses, as well as in the preparation of maps and plans, and formation of estimates. All these are operations for which the native mind is well adapted, whilst it would greatly facilitate the labours of European Officers, to be able to throw off upon their native subordinates much of this work, which at present occupies their time, and distracts their attention from the more important duties of direction and general supervision, in which they can most profitably be employed.

"We possess in our Colleges of Delhi and Agra, several young men of very high mathematical attainments, acquainted with the theory of Civil Engineering and of the principles on which it rests, but destitute of the practical knowledge and skill which can alone render their services as Executive officers immediately valuable.

"The progress of instruction will be slow, unless some distinct inducement is held out to the pupils of profitable employment if they attain a stated proficiency. Young men of education have now high prizes held out to them in the Judicial and Revenue services, as well as in the Medical profession and in the Educational department. There is a large field for their profitable employment as Engineers; but it is useless to expect that they will turn their attention to the subject, unless they meet with suitable encouragement. If your Board wish to draw into your employ men of liberal education and high scientific attainments, it is necessary that a liberal scale of remuneration should be fixed. The arrangements in the Medical service might be very advantageously adopted. There might be two classes of employees; Native surveyors, who should have acquired knowledge of a lower standard through native sources of information, and be entitled to a fixed remuneration on a certain

lower scale, increasing with length of approved service; and there may be a higher class, who have studied through the medium of English, and have attained proficiency in the higher branches of mathematics, and are entitled to a more liberal scale of salary. These may be called Assistant or Sub-assistant surveyors. Certificates of having reached a required standard of qualification, may be granted by the Colleges or by committees of Engineer Officers, and employment for those duly qualified be immediately provided."

It was subsequently determined, with the sanction of the Governor General, that a new class of officers should be formed, under the designation of Sub-assistant Executive Engineers. The salary of the appointment was to be 100 Rs. a month with travelling allowance. The number of appointments was at first limited to four, a number ridiculously small. It was afterwards increased to twenty.

These measures were followed, some years later, by a further development of the Lieutenant-Governor's views, when a College was established at Roorkee, the headquarters of the Officers employed in the construction of the Ganges Canal, for the express purpose of educating Civil Engineers. An account of the establishment and progress of this Institution will be found in Part II.

It is an interesting question, and one which has often been discussed in connection with Native education, how far it is desirable to introduce what is called practical instruction into our Educational Institutions generally. The subject is set in a clear light in one of the annual Reports of the North Western Provinces. The Committee of the school at Bareilly having submitted a proposal for making the instruction afforded more conducive to the success of the pupils in after life, the Lieutenant-Governor replied as follows :

"The principal object, in all Institutions for purposes of general instruction, is to improve and enlarge the mental faculties by suitable exercises, to form the character by moral precepts, and to communicate that general information which under all circumstances marks the difference between an educated and an uneducated man.

"The studies might not have special reference to any particular profession in life, but if properly improved, they would enable a youth to qualify himself speedily for any profession to which he might afterwards devote his attention, besides raising him in private life to a different level from those who had not enjoyed the same advantages." It was added that "the two objects of imparting a general education, and training for a particular profession, could not always be united in the same Institution."

SECTION VI.

*Practical instruction continued.**Proposed University.*

Connected with the subject of imparting a professional education, which has been always more or less kept in view, the Council appear in later years to have felt the necessity of devising some plan, by which the object could be accomplished in a more perfect manner and on a larger scale than existing means afforded.* This led to the idea of a University, which it was proposed to establish in Calcutta. The character and object of the Institution are described in the Annual Report for 1845-46, as follows.†

“The present advanced state of Education in the Bengal Presidency, with the large and annually increasing number of highly educated pupils both in public and private Institutions, renders it not only expedient and advisable, but a matter of strict justice and necessity to confer upon them some mark of distinction, by which they may be recognized as persons of liberal education and enlightened minds, capable from the literary and scientific training they have undergone, of entering at once upon the active duties of life; of commencing the practical pursuit of the learned professions, including in this description the business of instructing the rising generation; of holding the higher offices open to Natives, after due official qualification; or of taking the rank in society accorded in Europe to all Members and Graduates of the Universities.

“The only means of accomplishing this great object is by the establishment of a Central University, armed with the power of granting Degrees in Arts, Science, Law, Medicine, and Civil Engineering.

“An Examination of Candidates for Degrees in all departments, to be held at least once a year. The benefits of these Examinations to be extended to all Institutions whether Government or Private, provided the candidates from such Institutions conform to such regulations as may be enacted respecting the course, extent and duration of study, and produce the certificates that will be required.

“The names of all candidates receiving Degrees and Diplomas, to be published annually in the Government Gazette, as well as in the Report of the Education department.

* The following observations on the subject are found in the Annual Report for 1844-45: “The absence of any efficient mode for affording an extended professional education to our most advanced students, is beginning to be severely felt and to force itself upon our attention. The establishment of a University, with faculties of Law, Arts and Civil Engineering, could supply this desideratum, and fit our more proficient pupils for devoting themselves to the pursuit of learned and practical professions in this country, of which their industry, talents and acquirements would render them useful and valuable members.”

† Some of the less essential details are omitted.

"Arts and Science"—shall consist of a Bachelor's and Master's Degree, with a special Examination for Honours of those who may have passed.

"Law"—likewise to consist of two Grades, with an Examination for Honours; and Graduates to be entitled to practise at the bar of the Supreme or Sudder Courts, to act as Attorneys and Vakeels, to be considered qualified for the appointment of Moonsiff, Sudder ameen, &c., and to form a distinct Legal profession for the Indian Empire.

"Civil Engineering"—The course of study, qualifications, nature and extent of Examination, &c. to be decided hereafter, so as to raise up ultimately an indigenous class of Engineers in the Government service, as well as Native Architects, Builders, Surveyors, &c."

The Council add :

"The above is a rough outline of a plan, the carrying out of which would form one of the most important epochs in the history of Education in India. It would open the paths of honour and distinction alike to every Class and Institution, and would encourage a high standard of qualification throughout the Presidency, by bestowing justly earned rewards upon those who had spent years in the acquisition of knowledge, and by rendering their literary honours a source of emolument as well as of social distinction."

It was part of the plan that the Senate or Council for the control and management of the Institution, should consist of the principal Government Officers in Calcutta in the respective departments of Law, Medicine, and Engineering. The department of Arts was to be superintended by the Secretaries of Government and by the Council of Education.

This can scarcely be regarded otherwise than as a weak point in the system. The Officers named are for the most part overwhelmed with other work, and to suppose that they will undertake—no, for anything may be undertaken—that they will discharge well new duties, involving for their efficient performance much labour of a kind to which they are not accustomed, is little better than a beautiful dream. If the University should ever be called into existence, with the design of its being a practically useful Institution, there must be attached to it a body of Professors to manage its affairs, and upon whom shall devolve the laborious and most important duty of examining candidates for Honours and Degrees. Without this working staff, possessing leisure for the efficient discharge of incumbent duty, and attached to the Institution by motives of interest and professional zeal, there is not

much reason to believe that the project would prove more than a splendid failure.

It is understood that an application was made to the Home authorities to sanction the establishment of the University ; but the result has not transpired. The probability is that the proposal was not received favourably—was considered premature. It might appear to the Court of Directors that the Council of Education were going too fast ; and, with a sagacity beyond that of the Council, they might also perceive that the Institution would involve expense, and was therefore not to be proceeded with till after mature deliberation.*

SECTION VII.

Vernacular Instruction.

It has been already shewn that the cultivation of the vernacular language concurrently with English, is always kept in view in the Anglo-vernacular Institutions. The General Committee have frequently urged the importance of the object upon the Local Committees. “The General Committee directed that more attention should be paid to the vernacular ;” such passages occur in all parts of the printed Reports. It may be interesting to enquire what has been actually done, to carry this object into effect.

* The last notice of the University that appears in the annual Reports, is the following allusion to it by Sir Herbert Maddock in 1846, in his address to the students of the Presidency Institutions on the occasion of giving away the prizes.

“You are aware that an application is about to be made to the highest authorities in England, to sanction the foundation of a University in this city, with power to confer Degrees on those whose acquirements entitle them to such high distinction. We may hope that the application will be complied with, and that many of those now present who are in the midst of an honorable course of study, will not aspire in vain to that honour which will mark to the latest period of their lives the distinction which they attained in their youth in the Seminaries of Calcutta. The standard of qualification to entitle you to the honour of a Degree must, of course, be a high one ; but you will bear in mind that those who attain it, will thus have raised themselves for life into a class distinguished above their fellows, who from deficiency of natural talent, or want of due application to their studies, are found unworthy of such honours.”

In the first place, the pupils are all taught to read their mother-tongue and to write it correctly. They commence with the vernacular alphabet at the same time as they commence the English alphabet, and each step of progress in the one language is concurrent with a similar step of progress in the other. They are also accustomed, in this early stage of their education, to explain in their own language the meaning of English words. The next step is to translate from English into the vernacular, and from the vernacular into English; which, along with original composition in their own language, is continued till the pupils leave school. Such is the usual course of vernacular instruction in our Anglo-vernacular Institutions. The object chiefly aimed at is to give the pupils a thorough knowledge of *the language*, so as to be able to read it, write it, and speak it correctly. Comparatively little attention is given to the object of conveying the *substance* of instruction through the vernacular medium; though this has not been altogether neglected, as we find the Educational Committee more than once drawing attention to the importance of making the exercises in Translation a means of imparting sound knowledge in every subject of general interest (Morals, History, Science, and General Literature,) and not merely a vehicle for the purpose of "furnishing vocabularies" of the English and vernacular tongues.

As an encouragement to the pupils to pay due attention to their own language, a paper in the vernacular always forms part of the Examination for junior and senior scholarships. In the junior classes, a book prize is given in each class with the same object.

In the junior classes, it is usual to set apart about one-third of the time during which the school is open, for direct instruction in the vernacular language; in the senior classes somewhat less, or about one-fourth of the time. The object being chiefly to acquire a correct "orthographical" knowledge of the language, this moderate portion of time is perhaps sufficient.

There can, I think, be no doubt that by the course which has hitherto been followed, the students acquire a correct knowledge of their vernacular tongue, and such a command of it as to enable them easily to communicate through it, either orally or in writing, the knowledge

they have gained from English books and English instructors.

It is sometimes thought that our students cultivate English to the neglect of their own tongue, in which, it is supposed, they acquire little proficiency and to which in comparison they attach little importance. This cannot, I think, be admitted. It will usually be found that those boys who are most proficient in English are also most proficient in their own language. It is not meant that they are proficient in that high style which consists in a superfluous infusion of Sanscrit words. What is meant is that they can speak and write correctly, and as far as is needful elegantly, the language of business and of daily life among the more intelligent classes of the community.

As a means of acquiring a correct knowledge of the spoken language, and of gradually improving the language itself, Mr. Wilkinson proposed that the senior scholarship-holders and the Native teachers should be required to write Essays in it on properly selected subjects, "enriching them with quotations and illustrations from their native literature and with anecdotes from their own histories." The Essays, after correction, were to be carefully re-written and improved, and a selection from them to be annually printed. This useful suggestion appears scarcely to have received the attention which it deserves.

It must be admitted that instruction in the vernacular language was thrown somewhat into the shade, in the Anglo-vernacular seminaries, immediately subsequent to the changes which were introduced in 1835. But of late years, there has been a growing desire on the part of the Educational authorities to encourage and promote it. In one of their latest Reports, the Council of Education state that their attention is now fully drawn "to the necessity of combining vernacular with English Education, if the influence of the Government schools is to be felt beyond the students who are actually within their walls." Mr. Bethune, the late President of the Council of Education, was fully alive to the importance of this object. In his address to the young men of the College at Kishnagur, on the occasion of the annual Distribution of prizes, he strongly advises them to combine the cultivation of their own language with the study of English.

“The English language,” he said, “can never become familiar to the millions of Bengal. The ideas which you gain through English will, by your help, be gradually diffused by a vernacular literature through the masses of your countrymen.” He added that when young natives have brought to him their English compositions in prose and verse, he always advised them to turn their attention to original composition in their own language, or to the object of translating into it the masterpieces of English literature. Mr. Bethune addressed the students of the Dacca College in the same strain, pointing out that “it was not for themselves or for their own sakes only that they were educated; they were expected to be the instruments of reflecting and diffusing around them the knowledge they had acquired. This work they could not accomplish, unless they were competent to explain to the millions of their countrymen, to whom the English tongue must remain a sealed book, the truths they have learnt to appreciate in a language which the mass of their countrymen can understand.”

SECTION VIII.

Lessons on Objects, Music, &c.

Among the particular subjects of instruction at one time or another strongly recommended by the General Committee, there is scarcely one that, for some years, is mentioned so frequently or with such unmixed approbation as “Lessons on Objects.” From the year 1838 to 1842, “Lessons on Objects” were prescribed on all occasions, and seemed to be all that was wanting to render the system of instruction perfect. It was proposed to introduce “Lessons on Objects,” as an agreeable and pleasing means of communicating useful knowledge. In order to accustom the pupils to speak the English language with fluency, attention must be paid to “Lessons on Objects.” The boys of a certain school are unable to explain the meaning of words in English, it is suggested that the difficulty may be overcome by a careful study of “Lessons on Objects.” The General Committee would be glad if a more interesting and practical bearing were given

to the studies, by introducing "Lessons on Objects;" they recommend a continuance of the same system, with the addition of "lessons on objects;" they consider the plan of instruction judicious, but there is one defect—"Lessons on Objects!"

Such are a few of the notices, which are scattered in rich profusion over the Reports. It is but fair to add that, in all probability, this new study was the Secretary's hobby, and that the Committee generally were scarcely aware of the immense importance which was attached to it. However this may be, a complete reaction has taken place. The subject has fallen into utter neglect and is now never mentioned. Somehow or other it is found, that education can go on without "Lessons on Objects."

Mental arithmetic is another subject of instruction, upon which great stress was laid about the same time. It runs a fair race with "Lessons on Objects," and has now fallen into the same neglect.

About three years ago, the experiment of a Music class was tried at the Hindoo College. After some preliminary, enquiries a class was formed, with the sanction of the Committee of Management, on the understanding that the pupils attending it should pay an additional fee sufficient to remunerate the Teacher. This guarded condition damped, in some degree, the zeal of the pupils for instruction in Music. If it could be had gratis, they were eager to learn it. But they were not prepared both to learn it, and to pay for it. The Music class was kept up for some time, as an experiment. Enough was done to shew that the Hindoos are not without a musical taste, capable of being cultivated and improved. After a while, the fees realized being insufficient to induce the Teacher to continue his services, an application was made to Government to guarantee a fixed salary. A small grant was made to purchase books and a musical instrument; but the Deputy Governor entertained "doubts" whether instruction in Music ought to be encouraged, to any further extent, by the Government, and a permanent salary provided for the Teacher out of the funds of the State. The Music class was therefore relinquished, and the students went back to their graver studies.

One or two special subjects of instruction which have been attempted at particular schools, met with no favour from the General Committee. The most remarkable of these are Medicine and Mineralogy.

In 1837, lectures on Medical science were delivered by the Civil Surgeon of Furruckabad, to the pupils of the school at that station. The General Committee doubted the expediency of making Medical science an object of study in the school. The Institution was in its infancy, and the Committee were not without apprehension that the time devoted to such studies, might interfere with the cultivation of English literature and general science.

At a somewhat later period, a gentleman at Agra offered to deliver a course of lectures on Mineralogy. The General Committee feared, that it would encourage in the students a taste for ornamental rather than useful knowledge. It was considered better, that the attention of the students should be directed to those acquirements which are of more general utility.

SECTION IX.

General Remarks.

The Institutions supported by Government consist of two classes,—Central Colleges, and Provincial Schools. It is only in the former, that an extended education, embracing the higher subjects which have been mentioned in the preceding sections, is attempted.

We endeavour in the first place to give all the pupils a good elementary education, in the common subjects of Reading, Writing, Arithmetic, Grammar, Geography and the Elements of History. At this point the instruction imparted in the provincial schools stops. In the Colleges, the pupils pass on to higher studies, embracing such subjects as General Literature, Composition, Moral Philosophy, and the higher branches of science.* We may

* The General Committee desire rather to give a thorough education in a few Central Colleges, than to multiply the means of inferior instruction in a great number of small schools. Lord Auckland held this to be the wisest course and advocated it warmly, pointing out to the Educational Committee that the enlargement of Schools into Colleges, when practicable, deserved "a decided priority of attention" in all their plans for the improvement and extension of Native education.

look forward to the time when all merely elementary instruction will be discontinued in the Colleges, and the higher branches only will be taught.

With regard to modes of instruction, the Educational authorities have left them almost entirely to the discretion of the Teachers. They have only ventured to give a few general directions; such as, that the correct manner in which the pupils are taught, rather than the extent and variety of their studies, should be aimed at;* that a knowledge of principles should be conveyed more with the view of developing the intellectual faculties generally, than as a mere exercise of memory; that the pupils should acquire a complete and exact knowledge of the books studied; that they should commence at an early age to explain in English the meaning of words, so as to acquire a free colloquial use of the language; that care should be taken not to push on the pupils too rapidly, to qualify them by a showy and superficial education to pass a brilliant examination.

Some further remarks on this subject will be found under the head of Examinations.

* In some of the schools, the studies, in former years, were exceedingly various. The Headmaster of one of the schools reports, that his pupils had made good progress in "History, Geography, Arithmetic, Astronomy, Pneumatics, Optics, Natural Philosophy, Use of the Globes, Poetry, Hindustani," &c.

CHAPTER VIII.

EXAMINATIONS.

SECTION I.

Scholarship Examination.

WHEN the Scholarship system was introduced, and for a year or two after, the General Committee undertook to prepare the papers of Questions and to examine the Answers of the candidates. It was soon found that the duty was a most laborious one, to which the Committee, now diminished in number and with other onerous duties to attend to, were unequal. However easy it might be to set the Questions, it was no easy task to examine some thousands of Answers with that care which was necessary to determine fairly the relative merit of the candidates. In the present day, it only excites surprise that the Committee had the hardihood to attempt it. In 1843, four years after the scholarships were introduced, the diminished number of the Educational Committee rendered it more and more difficult for them to perform the duty efficiently. It was therefore proposed, that the award of junior scholarships in the Presidency Institutions should be left entirely to the Principals of the Hindoo and Hooghly Colleges; and that the senior scholarship papers should also be examined by them, and the results reported to the Committee, who would finally decide, after subjecting the most proficient candidates to an oral examination, with the view of ascertaining the amount of "ready information" possessed by each. In the Provincial Institutions, both in the Upper and Lower Provinces, the duty of examining the papers and of selecting the successful candidates was entrusted to the several Local Committees.

When Lord Hardinge's Resolution was promulgated, in favour of employing Natives who had received a good

education to a greater extent in the public service, and it was determined that all candidates for Government employment should pass the Scholarship Examination, the Council of Education, with a laudable desire to afford the best possible pledge of the results being "fully, fairly and impartially" reported, again undertook the laborious task of Examiners. This continued for two or three years. Though means were used to limit the number of candidates to those who were likely to be successful, the labour was again found to press too heavily upon the Council, and a new arrangement was adopted, by substituting paid for unpaid and professional for amateur Examiners. From this time, the Examiners have been chosen chiefly from among the higher officers of the Colleges. It was determined that each Examiner should receive a remuneration of 300 rupees, which, though not easily earned, doubtless contributes in some degree to diminish the dryness and difficulty of the task. The scholarship papers of all the Government Institutions in Bengal, came again to be reported upon by the same Examiners, thus introducing greater uniformity in the award of scholarships, and furnishing the means of judging of the relative efficiency of the Institutions.*

The papers of Questions are prepared by the Examiners, and transmitted in manuscript to the Secretary of the Council of Education, who sees that they are printed with all possible secrecy. The Examinations are usually held in the month of September or October, a few days before the Doorgah Poojah vacation, and simultaneously at all the Institutions, to prevent the Questions being communicated from one Institution to another. Every precaution is taken to prevent the candidates from consulting books, or communicating with one another during the Examination.

Pupils of private schools are now allowed to compete for scholarships if they choose, on producing a certificate from the Headmaster of the school where they have been educated. The Conductors of schools who wish to avail themselves of this privilege, are expected to give intimation of their desire to the Council of Education.

* In the North Western Provinces, the practice continues unchanged of entrusting the Examination to the Local Committees.

The particular subjects for each year's Examination, are fixed at the commencement of each year by the Council of Education.

Certain changes affecting chiefly the distribution of the Scholarships, were sanctioned by the Council in 1849, the nature of which will be understood by the following extracts from the President's Minute on the subject :—

“ The system that has hitherto prevailed in the Government Colleges, has been arranged so that all the senior Scholarships are open to competition for all the College students of whatever standing ; an inevitable consequence of this plan is that, unless in the case of extraordinary merit, they are always carried off by the oldest students.

“ Last year, for the first time, a distinction was made in the Mathematical classes, and it was intimated that separate Mathematical papers will be set at the next Examination to the first and second classes. It is now proposed to carry this principle further ; to subdivide the Mathematical subjects into four classes, and the Literary subjects into two, so minute a subdivision not being deemed necessary in Literature as in Science.

“ Each student will be allowed to remain two years in each class ; if he continues for more than two years in any one class, he will not be allowed to compete for a Scholarship in that or in the next highest class. This restriction is introduced, in order that the competition in each class may be as nearly as possible of the same standing.

“ It is proposed that the standard for the junior Scholarship Examination should be raised, so that those boys only will be qualified to contend for the junior Scholarships, who are in the first class of the Senior Division of the School department, and candidates for promotion to the College.

“ It was suggested that the consequence of raising the standard of Examination for the junior Scholarships, would be that the pupils of the Zillah Schools would be unable to gain them ; or gaining them, would be unable to retain them in the College. It is proposed to meet this difficulty by taking a lower proportion of marks for the Zillah Schools, and promoting the pupils from those Schools, not to the College, but to the first class of the School department, where they should remain for one year, and then pass on regularly to the College, on the same footing as the other pupils of the first class of the Collegiate School.”

It is most properly considered of great importance, to prevent unfairness of every kind in the competition for Scholarships. The frauds practised are of various kinds. It has happened once or twice, that the Questions for the Oriental Scholarships, have been found in the pockets of the candidates previous to the Examination. It is not unusual for a boy to write down as his own composition passages from books, which his retentive memory enables

him to store up. The candidate sometimes brings books or manuscript notes with him, carefully concealed in his ample robe, to be consulted, should opportunity offer, during the Examination. Sometimes, he gets possession of his neighbour's Answers, unknown to the latter, and proceeds with the utmost diligence to copy them. Sometimes, slips of paper are handed from one candidate to another, in the way of friendly assistance. Sometimes, the Duftory is made the channel of communication. Sometimes, the desired information is rolled up in a ball of paper, and pitched with accuracy to the proper spot. The Natives have means of diffusing useful knowledge of this kind which would hardly be suspected. If two boys, between whom there is a good understanding, are sitting near one another, or on opposite sides of the same desk, one of them will place a slip of paper between his *toes*, and in this way convey it unseen to his neighbour. The loose slippers of the Natives and the absence of stockings, render this an easy and favourite mode of communication.

All such practices are severely punished. When any unfairness is discovered, the delinquent forfeits all claim to a Scholarship. He is also subjected to a fine. In extreme cases, he is dismissed from the Institution.

It must not be supposed from what has been said, that glaring cases of fraud are of frequent occurrence. They very rarely occur. There cannot be a doubt that the Answers of the great majority of the students are, *bonâ fide*, their own composition. At the same time, the utmost care to prevent the Questions becoming known previous to the Examination, and the utmost vigilance on the part of the superintendents during the Examination, are very necessary.

SECTION II.

Scholarship Examination continued. Specimens of the Questions and Answers.

A few specimens of the Questions proposed to the senior students of our Colleges at the Annual Scholarship Examinations are here subjoined, along with the Answers to some of the Questions.

LITERATURE.

Poetry.

" Or let my lamp at midnight hour
 Be seen in some high lonely tower,
 Where I may oft outwatch the Bear,
 With thrice-great Hermes, or unsphere
 The spirit of Plato, to unfold
 What worlds or what vast regions hold
 The immortal mind, that hath forsook
 Her mansion in this fleshly nook :
 And of those demons that are found
 In fire, air, flood, or under ground,
 Whose power hath a true consent
 With planet or with element.

Some time let gorgeous Tragedy
 In scepter'd pall come sweeping by,
 Presenting Thebes' or Pelops' line,
 Or the tale of Troy divine ;
 Or what (though rare) of later age
 Ennobled hath the buskin'd stage."

Questions.

1. What is the meaning of "outwatch the Bear?"
2. Who is "thrice-great Hermes?"
3. What is the meaning of "unsphere the spirit of Plato?"
4. For what purpose does the Poet desire to unsphere the spirit of Plato, and why does he fix upon Plato for that purpose?
5. What is the meaning of "a true consent with planet or with element?"
6. Write out the substance of the six last lines in prose, substituting literal for figurative expressions, and expanding the whole, so as to shew whether you completely understand the force of every expression, the meaning of every allusion, &c.

Answers.

By Govindchunder Dutt, Hindoo College.

1. The Bear is a bright constellation, and the Poet means by outwatching the Bear, that he will watch the "minutes of the night" and that constellation, till its

light is quenched, or till it vanishes or disappears from the spacious arch of heaven.

2. By "thrice-great Hermes," Milton means, the very bright planet Hermes, or Mercury; among the ancients the gods went by various names, each deity possessing several appellations,—Mercury possessed beside many others the name of Hermes.

3. "Unsphere the spirit of Plato," means that the poet will contemplate on, or expound to himself, the works of immortal Plato, in which the vast genius of that great author is fully developed.

4. The Poet desires to unsphere the spirit of Plato to learn, or to lay open to himself, what worlds or immense regions contain the immortal mind, or soul of man, after it has left this fleshly and mortal body. He fixes upon Plato for this purpose, because Plato is one of the best writers on the immortality of the soul; the happiness of which when disencumbered from the clog of mortality, he has painted in so striking and beautiful colours, that a youth of ancient times is said to have precipitated himself into the sea, to enjoy sooner the pleasures promised to man after his death.

5. "Whose power hath a true consent,
"With planet or with element,"

means, whose power the planets and elements obey. The planets and elements are in perfect agreement with their power—what they say, the planets and elements are ready to perform. Some ingenious persons have supposed with more learning than judgment, that this passage means, who are of the same *nature* with the planets and elements, that is their *power* is put for *themselves*, a part for the whole, an effect for the cause; but in my opinion, humble as it is, we need not go so far to search for a meaning which is lying so plain before us.

6. Sometimes I will employ myself with gorgeous and splendidly mournful tragedies; now pouring over those that treat of "Thebes or Pelops' line" or the tale of heavenly Troy, and again over what (though hard or difficult to be found or met with) hath been produced by the moderns, and dignified the *buskined* stage; by *buskined* the author alludes to the custom among the actors of wearing thick and high soled shoes.

Prose.

" Silence were the best celebration of that, which I mean to commend, for who would not use silence, where silence is not made? and what crier can make silence in such a noise and tumult of vain and popular opinions? My praise shall be dedicated to the mind itself. The mind is the man, and the knowledge of the mind. A man is but what he knoweth. The mind itself is but an accident to knowledge; for knowledge is a double of that which is. The truth of being, and the truth of knowing, is all one. Are the pleasures of the affections greater than the pleasures of the senses? And are not the pleasures of the intellect greater than the pleasures of the affections? Is it not a true and only natural pleasure whereof there is no satiety? Is it not knowledge that doth alone clear the mind of all perturbations? How many things are there which we imagine not? How many things do we esteem and value otherwise than they are? This ill proportioned estimation, these vain imaginations, these be the clouds of error that turn into the storms of perturbation. Is there any such happiness as for a man's mind to be raised above the confusions of things, where he may have the prospect of the order of nature, and the error of men? Is this but a vein only of delight, and not of discovery? of contentment, and not of benefit? Shall we not as well discern the riches of nature's warehouse, as the benefit of her shop? Is truth ever barren? Shall we not be able thereby to produce worthy effects, and to endow the life of man with infinite commodities? But shall I make this garland to be put upon a wrong head? Would any body believe me, if I should verify this, upon the knowledge that is now in use? Are we the richer by one poor invention, by reason of all the learning that hath been these many hundred years? The industry of artificers maketh some small improvement of things invented; and chance sometimes in experimenting maketh us to stumble upon somewhat which is new: but all the disputation of the learned never brought to light one effect of nature before unknown."

Questions.

1. " Who would not use silence where silence is not made?"

What is the meaning of this, and why does Bacon give it as a reason why silence would be the best celebration of knowledge?

2. Explain: "The mind itself is but an accident to knowledge, for knowledge is a double of that which is. The truth of being and the truth of knowing is all one."

3. "Shall we not as well discern the riches of nature's warehouse as the benefit of her shop?"

State literally what things they are which Bacon distinguishes from each other by the figurative expressions of "nature's warehouse," and "her shop."

4. "But shall I make this garland to be put upon a wrong head?"

What garland? What is the wrong head on which he thought it might be put? What is the right head on which he intended it to be put?

5. Why could not he verify what he had been saying upon the knowledge which was in use in his time?

6. Paraphrase, explain, and illustrate by examples, as fully as you can, the two following aphorisms of Lord Bacon:

1. "Knowledge and human power are synonymous, since ignorance of the cause, frustrates the effect. For nature is only subdued by submission; and that which in contemplative philosophy corresponds with the cause, in practice becomes the rule."

2. "Man, whilst operating, can only move natural bodies to and from one another; nature, internally, performs the rest."

Answer to the last Question.

By Woomeshchunder Dutt, Hindoo College.

1. It is an old and wise saying, that "knowledge is power." For without the aid of knowledge, we can scarcely accomplish anything. Hence Bacon observes that knowledge and human power are synonymous. A doctor may possess an incredible degree of force, but, at the same time, he may not have the power of curing a patient. That is, he may not be acquainted with the cause of the patient's disease. So it appears from this, that power is the same as an acquaintance with causes and their effects; which, in other words, is nothing more but knowledge. Again; it is said, that it was by the power of the Sicilian philosopher, that the Roman galleys were burnt. What was this power? It was not the muscular strength of Archimedes, but his acquaintance with the cause and

effects of burning mirrors ; which means (as already said) his knowledge.

Bacon next goes on to say, "for nature is only subdued by submission," that is, the more we submit to nature, the more we subdue her. For the more we submit to her, the more are we acquainted with her secrets, and can therefore more easily overcome her. "And that which in contemplative philosophy corresponds with the cause, in practice becomes the rule." This means, that what we find by contemplation to agree with the cause, is in practice reduced into the rule.

2. Man, while he operates, can do nothing more but move natural bodies to and from one another. That is, he either brings them together or separates them. This is all the power he possesses. What happens after man has moved the natural bodies to one another, or from one another, is performed by the internal operations of nature. As for instance: a man may bring together the two colours, yellow and blue, but it is beyond *his* ability to produce the green by their mixture. That must be done entirely by the internal operation of nature. In the same way, a person may apply fire to a magazine of gunpowder ; but the explosion which follows is entirely owing to the secret workings of nature. Man has, by experience and observation, acquired the knowledge of the facts, that yellow mixed with blue will produce green, and that gunpowder will burst on fire being set to it. But the effects in either case must be performed by nature. Thus, in all cases wherein man is operating, he does nothing more but move natural bodies to one another or from one another; the effect of which is internally performed by nature.

HISTORY.

Questions.

1. In what nations of antiquity was the education of the people considered to be a part of the duty of Government?

2. What are the principal modes by which civilization has been diffused, and by which of them was the civilization of Greece and that of Rome acquired?

3. Which of the great nations of antiquity cultivated their Arts and Literature by means of their own language, and which by means of a foreign one?

4. Among what nations have restrictions on the alienation of property usually prevailed, and with what objects; and what causes have led to the removal of such restrictions? Compare the institutions of Asia and Europe in this respect.

5. Divesting the Ramayana and the Mahabarat of what may be regarded as fabulous and romantic, what real historical information do they contain respectively?

6. What evidence is afforded by the Hindoo Laws of repugnance to capital punishment?

7. Who was the most tolerant of the Mahomedan sovereigns of India, and by whom was the burning of widows and sale of captives prohibited?

8. What article of foreign growth has obtained the most extensive use in India, and by whom was the use of it prohibited?

MORAL PHILOSOPHY.

Questions.

1. What are the mental characteristics which distinguish man from other animals? Is there any appearance of any moral sentiment in other animals?

2. Are the moral sentiments of man distinct from any other part of his constitution, or can they be resolved into any other part?

3. In what respects does the contrivance of a bird in building its nest, differ from the contrivance of a man in building his house?

4. What was the principal question of Moral Philosophy debated among the ancient Philosophers?

5. What is the theory of Utility? If we adopt that theory are we obliged, in consistency, to adopt the opinion that all motives to action may be resolved into selfish motives?

Adam Smith's Moral Sentiments.

6. "The man who acts according to the rules of perfect prudence, of strict justice, and of proper benevolence, may be said to be perfectly virtuous."

Why could not he say *strict* benevolence, or *perfect* benevolence, instead of *proper* benevolence?

7. "To punish the author of bad tidings, seems barbarous and inhuman: yet to reward the messenger of

good news, is not disagreeable to us ; we think it suitable to the bounty of Kings. But why do we make this difference, since if there is no fault in the one, neither is there any merit in the other?"

What is the answer to this question ?

8. How are the general rules of morality formed ; and how do the judgments of mankind with regard to right and wrong differ from the decisions of a Court of Judicatory, in respect to the use made of general rules in arriving at these judgments and decisions ?

9. Smith says, " When we judge in this manner of any affection as proportioned or disproportioned to the cause which excites it, it is scarce possible that we should make use of any other rule or canon but the corresponding affection in ourselves. I judge of your sight by my sight, of your ear by my ear, of your reason by my reason, of your resentment by my resentment, of your love by my love."

But I may surely think my own sight bad and yours good, or both bad. Then why may I not think your resentment proper and my own improper, or both improper ? and if so, my own can be no rule or canon for judging of yours.

POLITICAL ECONOMY.

Questions.

1. Explain in what way the division of labour increases the productive powers of man, and give an example ?

2. What is the reason that the price of manufactured articles generally decreases in the progress of social advancement, and what is the reason that the price of raw produce generally increases ?

3. Are there no causes which tend to diminish the price of raw produce analogous to those which diminish the price of manufactured articles ?

4. Does raw produce, which is grown upon rent-free land, sell cheaper than that which is grown upon land paying rent ?

5. If it sells at the same price, then why does the producer who pays rent continue in an occupation which seems so disadvantageous compared with that of his neighbours ?

6. If the quantity of labour employed in bringing an

article to market determines the price of it, how does it happen that a fish, for which the fisherman has toiled only five minutes, may be sold in the same market for a higher price than a fish for which the fisherman has toiled all day?

7. What is the reason assigned by Smith, why the price of corn in rich and highly cultivated countries, is generally as high as in poor and badly cultivated countries? Is it a just reason? Can you assign any other reason why the price of corn should be as high and frequently much higher in the former than in the latter countries?

8. In Smith's opinion are the lower ranks in the country superior or inferior to those in the Towns? What are the reasons he gives to justify his opinion, and what are those which McCulloch gives for the opposite opinion, in the notes?

9. What causes the high price of expensive wines?

Can you imagine any circumstances in which the price of such wines (their quality remaining unchanged) would become as low as that of ordinary wines now is?

10. State the disadvantages likely to result from the indiscriminate distribution of alms to the poor, such as is usual amongst wealthy Hindoos on the occasion of funeral ceremonies or at other such times.

11. In what light do you consider the land revenues of India? Give the grounds of the opinion you may entertain on this subject.

12. What would be the probable result on the price of food of the relinquishment by the Government of the whole of its land revenues?

Essays.

The following are some of the subjects which have been proposed for English Essays at the Annual Examinations.

1. The comparative advantages of the study of Poetry and the study of History.

2. On the advantages and disadvantages of a life spent mainly in speculation or in action.

3. On the effects produced on the fortunes of different nations, and on mankind in general, by the individual character of remarkable persons; illustrated from History.

4. Shew why the vernacular language is preferable to the Persian for transacting official business in India.

5. On the capability of European learning and science to improve the moral and social habits and tastes of the people of India.

6. The influence of climate on national character.

7. On the different liberal professions and useful occupations open to the natives of India, and the best mode of succeeding in each, whether as regards preliminary training or subsequent exertions.

8. The effect upon India of the new communication with Europe by means of Steam.

One of the Essays written on the last mentioned subject is added.

THE EFFECT UPON INDIA OF THE NEW COMMUNICATION WITH EUROPE BY MEANS OF STEAM.

By Pearychurn Sircar, Hindoo College.

“The application of Steam in carrying on the communication with Europe, has been the source of innumerable advantages to India. By means of this powerful agent, Europe ere long regarded as a *remote* quarter of the globe, has lost that character. The appalling distance between these two portions of the world has been diminished, though not in a scientific sense. The connection between them has been strengthened by the communication being rendered more easy, and voyages to Europe have lost that forbidding aspect, which had so long dissuaded the unenterprising sons of India from leaving her shores.

“The introduction of this great improvement in guiding ships, has facilitated Indian commerce to a great degree. Voyages at present are performed within less than a fourth part of the time occupied a few years ago. Vessels are no longer subject to wind and sail, and the lengths of voyages are made subjects of mathematical calculation. Merchants, enabled to transport goods much oftener in the course of a year, and receiving their returns much sooner, have found means to carry on trade on very extensive scales. Capitals are speedily set free, so as to be invested in fresh merchandise, and the prices of articles are lowered by the rapid import of large quantities of them. The application of machinery to manual labour, as existing in Europe, is daily coming into use here also. Thus the commerce of India, one of the principal sources

of her civilization and aggrandizement, is indebted to the agency of Steam for much of its present flourishing state.

"As the enlightenment of India is owing, in a great measure, to her intercourse with Europe, the object that has been instrumental in bringing her close to the focus of illumination, must be regarded as having been highly beneficial to her. The arts and sciences of Europe, the many valuable inventions and discoveries that have been made in that Continent, the useful instruments and utensils that are there used, and the innumerable improvements that the people in that quarter have made, both in practical and intellectual knowledge, have all been rendered easily accessible to her ignorant children.

"Another source of the advantages derived from Steam communication, is the quickness with which intelligence is conveyed from one place to another. The Overland Mail has been of great utility to every class of men, any way connected with Europe; but particularly to Government; for owing to this rapid vehicle of intelligence its measures are no longer clogged with unnecessary delays, and business is conducted with a degree of expedition, the want of which is sometimes productive of very evil consequences. By means of the Overland Mail, a speedy communication is kept up with the Court of Directors; and thus the Government here is soon relieved from suspense, and the consequent inaction, in executing measures of importance. In the case of a war breaking out, the intelligence may be rapidly communicated to any place, and the preparations commenced with the greatest expedition.

"Besides these, the Government is, in several other ways, benefited by Steam communication. By means of the Overland Mail, the state of the whole of Europe is brought under the cognizance of the inhabitants of India within a very short time; and thus these two parts of the world, distant as they are, are made to communicate with each other in civil, political and literary matters, with the greatest ease. So we see that by means of a certain quantity of Steam the distance of several thousands of miles is made to be regarded as comparatively nothing. Such is the triumph of science.

"The advantages, derived from the use of Steam in navigation, are too numerous to admit of being described

within the short compass of an essay of this nature, in the limited time that is allowed to write it. Suffice it to say, that by means of Steam communication, India is daily rising higher in the scale of civilization, and that the treasures of Europe, in the most extensive sense of the word, are poured upon her lap in profusion, taking into consideration not the riches of the soil only, which are very poor indeed, when compared with the inestimable boon of intellectual improvement, which it has been the lot of her sons to receive at the hands of enlightened strangers."

These examples will, it is believed, convey a more correct idea, to those who require information on the subject, of our system of instruction and of the degree of proficiency in English and in English modes of thinking attained by our Indian students, than could be done by any amount of more direct description or of mere opinion; and under this impression I have been persuaded to devote a larger space to them in this section than was at first intended. It has not been considered necessary to give any examples in Mathematics, as no peculiar difficulties lie in the way of the Indian student in that branch of knowledge.

It may be observed that the Answers are written off hand, in the presence of a European superintendent whose business it is to prevent all unfairness. The candidates have no knowledge of the Questions which will be proposed, until they are all assembled in the Examination room. During the Examination, they have no opportunity of looking into books, or of receiving any assistance. The Answers are printed just as the students wrote them, no correction whatever being made.

SECTION III.

General Examination.

The Junior Classes are also examined once a year, to ascertain their progress and to determine what particular boys are to be rewarded. This is called the General Examination, and it is usually held shortly before or after the Scholarship Examination.

It appears, in former times, to have been observed as a rule from which no deviation could be allowed, that the pupils should be examined as much as possible by gentlemen "unconnected with the Institution."

The subjects upon which the junior pupils are examined are, Reading, Grammar, Arithmetic, Geography, sometimes History, and the vernacular language.

The Examination, which is generally an oral one, (in the very youngest classes always so,) is conducted in one of two ways, according to the pleasure of the Examiner. Either the pupils are examined separately, the same questions being put to each in turn; or the whole class is examined together, a variety of miscellaneous questions being proposed. The former method is slow and tries the patience of the Examiner, but it is the surest means of ascertaining the relative progress of the pupils, and may generally be followed preferably in the more advanced classes.

The relative progress of the pupils is marked, either by taking a certain number, say 10, as a maximum to denote the proficiency of the best boys, and smaller numbers to denote inferior degrees of proficiency; or by arranging the pupils in the three classes of good, middling, bad. It is of no importance which of these two methods, if they can be said to differ, is followed; the one is just as good as the other. In either case, the results can be conveniently thrown into a tabular form, exhibiting concisely the general progress and proficiency of the pupils and giving definite information, without the necessity of general remarks, which it is not always convenient or agreeable to the Examiner to make.

Before the introduction of scholarships, the General Examinations extended to all the classes from the lowest up to the highest, and took in a much wider range of subjects than they do at present. For several years subsequent to 1835, the duty of examining, which had previously devolved almost entirely upon the Secretary, was shared by the other members of the General Committee. The names of Mr. Macaulay, Mr. Cameron, Mr. Amos, Mr. Trevelyan, Mr. Mangles, Mr. Prinsep, Mr. Millet, Mr. Hawkins, Dr. Grant and Principal Mill are found in the list of Examiners. Principal Mill conducted the Examinations of the Hindoo and Mahomedan Colleges of

Calcutta in science for a number of years. The Examinations generally impressed the above-named competent judges with a favourable opinion of the capacity and diligence of Native students, and led them in some instances to entertain higher hopes than have been yet realized.

Some of the defects which have been noticed by the Examiners are, that the language used by the pupils in answering questions does not receive sufficient attention, broken English and bad pronunciation frequently passing unnoticed; that the explanation too frequently consists of simply substituting one word for another, instead of developing the idea; that the pupils are taught too much by rote, hence their tendency when once set off to go on until their memory fails; diffuseness and too inflated a style of composition; a habit of too literal translation, opposed to the idiom of the language into which the translation is made.

On the other hand, there are favourable points which balance these defects. In some of the Institutions, such as the Hindoo College, the style of reading of the pupils is uncommonly good considering the difficulties to be overcome. In almost all, very fair progress is made in every branch of instruction. If it was not for their dusky complexion, the teacher would scarcely be aware that the boys he is teaching are not English boys, such is their capacity and intelligence.

It need hardly be pointed out, the fact is so obvious, that the Reports of some of the Examiners are highly coloured, and must not be received as strictly and literally correct. They often run in the following flowing strain: the progress of the senior class is very considerable, and that of the junior classes is highly satisfactory: the manner in which the pupils passed through the ordeal convinced the Examiner that they had paid a due degree of attention to their studies, and, in conclusion, he begs to state that the general result was highly satisfactory: in every subject the pupils afforded complete satisfaction, and this result was considered highly creditable alike to the industry of the pupils themselves and to the zeal and energy of the Head-master: the Examiner regrets his inability to give expression in the language it deserves to his sense of the merits of the masters, and of the diligence and assiduity of the pupils; he considers that the result

of the Examination reflects the highest credit upon all connected with the Institution: with reference to the Essays, the Examiners have the honour to report that the worst "are free from grammatical errors," the majority exhibit remarkable "maturity of thought and aptness of illustration," while "the successful theme" possesses merits which entitle the writer to the distinction of "the ornament of the College."

But it must be acknowledged that the Reports are not always embellished with these sparks of genius. They are very often too matter-of-fact, consisting of little else than an enumeration of the number of pupils, the names of the class books, the portion selected for Examination and the number of pages read during the year.

It may be observed that, after naming the class books, the Examiner sometimes adds, "these studies were but little in advance of those of the preceding year," or, more cheerfully, "this shews an advance on the studies of the previous year." It should be remembered that the number of books professedly studied, is no proof whatever of real progress. Nothing is more common in the present day in India, than for the conductors of schools to increase the number of class books beyond all reasonable bounds. So far has this been carried, that sensible people are beginning to estimate the real progress made, in the inverse ratio of the number of books studied.

The promotion of pupils from class to class is usually made immediately after the annual Examination. The greatest care has usually been taken to promote only those boys who are fully qualified in point of proficiency. This rule was very proper and necessary some years ago, when instruction was entirely gratuitous, and when many young men gained admission to our schools who from age and natural dulness were unlikely ever to make even moderate progress. If not promoted for two or three years in succession, the probability was that they would withdraw from a place where their talents were not appreciated, and make room for others of a more promising character. Nothing could be more desirable than such a result. But now that the boys begin their education so much earlier, the same strictness is not needed; nor would it be altogether just, now that the pupils pay for their education.

Hindoo boys consider it a great disgrace not to be promoted. They talk of being "ruined," and threaten to kill themselves. The parents are apt to unite with the boys, and take it ill if their sons remain long in one class. Sometimes the parent will come from a great distance, to beg the master's favour in behalf of his son.

The Council of Education have lately pronounced in favour of promoting the boys more rapidly. They are of opinion that now, the great bulk of each class should be promoted annually, and that under no circumstances should any boy remain more than two years in the same class.

SECTION IV.

General Remarks.

There are one or two points connected with the Scholarship Examinations, which may deserve some further notice. And first as regards the plan of prescribing the same course of study, and proposing exactly the same Examination Questions to all the Colleges of Bengal. It may be doubted if this is a correct principle. When Institutions which differ in many circumstances are thus moulded into one shape, there is some danger that their natural progress will be interfered with. Certain tendencies which it would be proper to encourage will be checked, while others will be forced prematurely forward. Let us confine our attention to one particular point, and observe the effect of this uniform plan there. So long as exactly the same course of study is rigidly prescribed to different Institutions, the Principal or the Professor is prevented from introducing any new subject of instruction which he may deem useful in his own Institution or in his own class. He is also prevented from directing the attention of his students to any branch of knowledge for which he himself has a taste, unless it happen to belong to the prescribed course. Can Surveying be taught? No; it will have no influence in the Examination. Drawing? No. Practical Astronomy? No. Chemistry? No. Geology? No. Will not something be lost under these restrictions? Would it not be better to

allow each College to develop itself more freely according to its own state of advancement, the demand for certain acquirements in certain districts, the particular talents of the instructors, and other local circumstances?

The plan which has been followed for some years in the North Western Provinces, appears to possess, to as large an extent as perhaps is desirable, this more comprehensive character. Questions are prepared for general competition in all the Colleges, on certain fixed subjects only. The authorities of each College are left at liberty to prepare additional sets of Questions on other subjects, if they see fit. The scholarships and other prizes are awarded, according to the proficiency of the Answers to both sets of Questions united. This plan cannot but be more agreeable to the instructors of each College, to such of them as possess any originality, and are heartily interested in their work. It is probably also of more extensive benefit to the students, and more favourable to the general progress of knowledge throughout the country.

Another point to be noticed, is the rule that requires a student to gain 50 per cent. of the number of marks in order to gain a scholarship, and a certain fixed percentage in order to hold it for a second year. At first sight, the rule is not apt to strike one as open to any objection. It wears the appearance of being strictly fair, as fair and unerring as a foot rule for ascertaining the height of different objects. But on examining it more closely, it is found to be a most uncertain standard, its uncertainty arising from the circumstance that different Examiners, or the same Examiners in different years, do not form the same estimate of the merit of an Answer. For example, one Examiner will assign 35 or 40 marks to a paper of Answers, to which another will assign not more than 15 or 20 marks. This is no theoretical notion. There have been several illustrations of it within the last few years. Last year, a large number of junior scholars forfeited their scholarships simply owing to this cause. At the same time, it is more easy to point out this defect, than to correct it in a manner that shall be perfectly unexceptionable.

It has sometimes been said that our Examinations are of such a kind as to encourage what is called "cramming;" but it is difficult to discover any reasons for the

opinion, which may not be urged with nearly equal force against every other system of Examination, and indeed against all education whatever. I suppose the word "cramming" can only be applied with any degree of propriety either to what is acquired too rapidly, or to what is acquired by dint of memory, and which consequently is never thoroughly understood. There is no ground for thinking that either of these defects characterizes the Government plan of instruction or of Examination. In the Institutions generally, great care is taken to make the pupils understand the full meaning of what they read. Great care is also taken that they shall not read too much. The general practice is to allow no more to be studied each year, than, in the opinion of competent judges, can be studied well. Instead, for example, of ranging over Universal History, as is done in some other schools, a particular portion is selected, to which the attention of the students is strictly confined. It is the same with Literature and with Science, in both of which the portion to be studied is distinctly marked out at the commencement of the year. This is a system the very opposite of "cramming."

It is scarcely worth while to notice another objection which has been taken to our system of Examination, it rests so plainly upon an obvious fallacy. The objection is, that the same value is assigned to a Question in Literature as to a Question in Mathematics, though the latter may be ten times more difficult to answer. It is not considered that there may be ten or twenty different degrees of merit in the Answer to a Question in Literature; the difficulty lying not in the bare recollection of a fact, or in the bare expression of an opinion, yes or no; but in the fulness as well as the correctness of the information, and in the style of expression including such qualities as its perspicuity, neatness and elegance. In Mathematics, on the other hand, if an Answer is right, it is right; and if wrong, it is wrong; there is no room for different degrees of merit, or, at most, for more than one or two degrees.

CHAPTER IX.

REWARDS.

THIS Chapter will be devoted to the subject of Rewards, under which name are included Stipends, Scholarships, and ordinary Prizes. .

Of the ordinary Prizes, little requires to be said. They consist of Medals and Book prizes, chiefly the latter.

Medals are occasionally awarded to the most advanced students of the College, for proficiency in particular subjects, as, for the best Essay, the best Translation from or into the vernacular language, proficiency in Science, in Moral Philosophy, &c.

Book prizes are confined to the lower classes. They consist of entertaining juvenile publications suited to the capacity of young boys; without altogether excluding graver standard works in literature and science, which are always selected when the age of the successful competitor renders them appropriate.

It used to be observed that Book prizes were given with too great profusion in the Government schools. The rule was therefore introduced of awarding, in each class, only one Prize to the most proficient pupil in each of the most important subjects of instruction, and one Prize for regular attendance. Latterly the number has been still further reduced, the general practice now being to give only one Prize to 18 or 20 boys, and that only when deserved by positive merit.

The Prize Books are usually provided from the Book allowance of each Institution; sometimes, but by no means generally, from local subscriptions contributed by the European residents and wealthy Natives of the place.

SECTION I.

Stipends.

Previous to 1835, Stipends were, as has been already noticed, bestowed with a liberal hand on the students of the Oriental Colleges, comprehending the Sanscrit Colleges of Calcutta and Benares, the Mahomedan Colleges of Calcutta and Delhi, and the College at Agra. A few Stipends were also attached to the Hindoo College of Calcutta, and to the English Seminaries at Benares and Delhi.

The stipends varied in value from about 3 rupees to 7 or 8 rupees a month. At Benares, the amount was fixed at 3 rupees a month, and at Delhi the average value appears to have been somewhat less. In the Lower Provinces, the stipends were of somewhat higher value, varying from 5 to 8 rupees and in a few instances rising to 10 rupees.

It may be said, almost without any limitation, that the Stipends were granted to the students before they had given any proofs of diligence or capacity. The intention seems to have been to bestow these rewards only on those who had acquired a certain degree of proficiency before obtaining admission into the Government Colleges; but in process of time, this object was in a great measure if not entirely lost sight of.

The Stipends were viewed, not as rewards of merit, but as subsistence allowance to enable the students, who were believed to be very poor, to prosecute their studies. They were held for an indefinite period, ten, twelve or fifteen years, without the holders being regularly subjected to Examination to test their progress.

Lord Bentinck's Resolution, dated March 1835, abolished the stipendiary system. The Stipends were not, however, annihilated at once. They were "absorbed" gradually as vacancies occurred.

Soon after the promulgation of Lord Bentinck's Resolution, the General Committee directed the Local Committees to report on the following points.

1. What precaution is adopted to bring to notice and to record any lapse of a Stipend the moment it takes place?

2. What precaution does the Principal, or other officer at the head of the Institution, adopt to prevent the fraudulent substitution of a fresh individual in the place of a lapsed Stipendiary ?

3. What is the prescribed course of study, and what is the period of time after which a Stipend ceases ?

It is clear that it was by no means the wish of the General Committee, that the Governor General's Resolution should remain a dead letter. The following Table exhibits the gradual decrease of Stipends from the year 1835 ; omitting 1838, the returns for which year are incomplete.

1835.	No. of students receiving stipends.	84	Rs.	537	142	Benares Sanscrit College, ...
	Amount of stipends.	91	Rs.	359	91	Benares Sanscrit College, ...
1836.	No. of students receiving stipends.	65	Rs.	388	139	Calcutta Madressa, ...
	Amount of stipends.	62	Rs.	477	208	Calcutta Madressa, ...
1837.	No. of students receiving stipends.	57	Rs.	268	123	Agra College, ...
	Amount of stipends.	42	Rs.	360	144	Benares English Seminary, ...
1838.	No. of students receiving stipends.	49	Rs.	396	30	Delhi English Seminary, ...
	Amount of stipends.	85	Rs.	216	302	Calcutta Hindoo College, ...
1840.	No. of students receiving stipends.	43	Rs.	315	56	
	Amount of stipends.	10	Rs.	170	102	
1841.	No. of students receiving stipends.	31	Rs.	248	26	
	Amount of stipends.	78	Rs.	53	0	
1842.	No. of students receiving stipends.	21	Rs.	22	68	
	Amount of stipends.	163	Rs.	18	0	
1843.	No. of students receiving stipends.	9	Rs.	76	54	
	Amount of stipends.	0	Rs.	0	0	
Total,		855	Rs.	3,119	687	

The foregoing Table shews a gradual diminution of Stipends from the year 1835 to 1841, in which last year they were finally extinguished in all the Institutions, except the Sanscrit Colleges of Calcutta and Benares where a few remained up to 1843.

It will be observed that the stipendiary allowance of the Delhi College rises from 321 rupees in 1837 to 348 rupees in 1839. This is an exception to the general rule, which it is not easy to account for. Most probably, the plan proposed by Mr. Thomason and subsequently sanctioned by the General Committee had come into operation, by which students of that College were allowed to receive small scholarships, or rewards of merit, in lieu of Stipends.

The printed Reports do not contain any returns of Stipends for the Hindoo College of Calcutta. But it is stated that the full amount of the stipendiary allowance continued to be drawn till Oct. 1841; from which it may be inferred that the number of stipendiary students remained unchanged up to that date.

No notice is taken of the Stipends allowed to the Medical College of Calcutta and to the School at Bhagulpore. These Stipends are bestowed for special objects, and were not affected by Lord Bentinck's Resolution.

One marked effect of the abolition of Stipends was to shorten the duration of studentship in most of the Institutions. The Local Committee at Benares complained bitterly of the early withdrawal of the students, whose poverty, it was said, compelled them to leave, in order to seek employment. The Local Committee at Delhi were of the same opinion. They recommended the revival of the stipendiary system, as the only means of inducing the students to remain longer under instruction so as to reap the full advantages of education.

The General Committee were not disposed to revive the stipendiary system, of which long experience had proved the inefficacy. But they expressed a desire to adopt some other measure with a view to induce the students to remain longer at the Institutions. This led, ere long, to the establishment of Scholarships.

SECTION II.

Establishment of Scholarships.

It is observed at the close of the preceding Section that, after the abolition of Stipends, a difficulty was experienced of keeping the students long enough under instruction. This evil was very generally felt, and it became necessary to provide a remedy.

In 1837, Lord Auckland, then in the Upper Provinces, forwarded to the General Committee of Public Instruction a Minute on the College at Delhi, in which the want of an inducement was noticed for the students to remain under instruction until they had completed their education. He observed, that the question of granting pecuniary Scholarships to the most meritorious students, to be held for "a limited period" and only to be awarded after "a fair and very strict competition," was worthy of serious consideration.

The question was again particularly noticed, and pressed upon the attention of the General Committee, in Lord Auckland's Minute on Education, in 1839. The General Committee were now desired to report without delay on a scheme for assigning a certain number of Scholarships to each of the Institutions, in conformity with the following principles.

1. The Scholarships to be awarded only to those who had afforded proofs of "peculiar capacity and diligence."

2. The Scholarships to be held for four years; but liable to be forfeited, if fair improvement were not exhibited at each yearly Examination.*

3. The value of the Scholarships to be on such a scale as would afford a decent maintenance to a Native student.

4. Scholarships to be allowed to the Oriental Colleges and to the Anglo-vernacular Institutions, in nearly the same proportion.

5. Some of the Scholarships to be open to general competition, candidates from any school being eligible.●

* Lord Auckland was of opinion that if the Scholarships were tenable for one year only, "liable to be then lost, if another competitor stood higher on the list," the uncertain tenure would be unfavourable to diligent and hearty study.

The General Committee, after maturely considering the question, prepared a scheme agreeing generally with the foregoing outline.

It was proposed and subsequently sanctioned, that the value of the scholarships should be as follows :

English Scholarships.

- Junior Scholarships, 8 rupees a month.
- Senior Scholarships, 30 rupees a month.

Oriental Scholarships.

Junior Scholarships, 8 rupees a month.
Senior Scholarships, 15 rupees a month.

It was further proposed and sanctioned, that the junior Scholarships should be tenable for four years, and the senior Scholarships for six years ; and that the value of the English senior Scholarships should be increased to 40 rupees, and that of the Oriental senior Scholarships to 20 rupees, for the four last years during which they could be held.

It was determined that the English senior Scholarships, though fewer in number, should be higher in average value than the Oriental ones, on account of the comparative facility with which those who are acquainted with English can find "remunerative employment," and the greater probability, therefore, of their being withdrawn from instruction before they had completed their education.

One junior Scholarship was attached to each of the Provincial Schools, tenable at the Central College.

The standard of qualification for gaining Scholarships was also defined ; but as it was adapted to the existing state of education at the time when the Scholarship scheme was prepared, and has since been greatly modified, it will be sufficient to notice a few leading features without going into narrower details.

The standard of qualification for gaining an English junior Scholarship embraced the subjects of Grammar, Geography, Arithmetic, the Elements of History, and Translation from the vernacular language into English and from English into the vernacular language.

Candidates for senior Scholarships were expected to be able to compose in English elegantly, and to possess a thorough knowledge of English Literature, and of the

principles of Science. It was observed, that "the knowledge, if not extensive, must be accurate."

No student was to be considered qualified for a Scholarship, whatever might be his superiority over others, unless his knowledge came up to the prescribed standard.

It will be seen from the foregoing observations, that a clearly marked distinction exists between the old system of Stipends, and the new system of Scholarships. The Stipends were bestowed almost indiscriminately, without any previous Examination. They were held for an indefinite time, independent of progressive improvement. The consequence was that they failed in their object, and operated more as an inducement to indolence than to industry. Scholarships, on the other hand, are strictly confined to those who have reached a certain standard of proficiency, and their continuance is dependent upon ascertained progress. They are strictly merit Scholarships. The diligent student may certainly gain this reward ; but if he relax in diligence, he as certainly loses it.

SECTION III.

Changes in the Scholarship scheme.

It was considered in various quarters, that Scholarships of 40 Rs. a month were unnecessarily high, and that more good would be done if they were on a lower scale, which would admit of their being extended to a greater number of students. The General Committee could not acquiesce in this opinion, but thought that 40 Rs. would be found not more than sufficient to induce the ablest class of students to remain long enough at the Colleges so as to avail themselves to the fullest extent of the advantages afforded. It was to students of signal merit, the General Committee thought, that it was peculiarly their duty to give encouragement. It was by no means so incumbent upon them to reward those of inferior acquirements.

The only important change in the Scholarship scheme, in addition to that mentioned at page 84 regarding the distribution of Scholarships, which has been introduced in the Lower Provinces, regards the standard of qualification. After the experience of two or three years, it began to be perceived that the omission of a

vernacular qualification for senior Scholarships was a serious defect. It was therefore proposed, that Translation to and from the vernacular language should in future form part of the Examination, "the performance of which, though not imperative, should entitle to a certain number of marks." This was afterwards changed. A vernacular Essay was substituted instead of Translation, and made an essential part of Examination for senior Scholarships.

More extensive changes have been made in the North Western Provinces. For some years, it was left entirely to the several Local Committees to decide upon the value of the Scholarships, and the period for which they might be held. In consequence of this, great diversity of practice prevailed, and some abuses crept in which it was found desirable to check.

On reviewing the system, it appeared to the Lieutenant-Governor that six years was too long a period for the students to remain under instruction, after they had reached the standard of proficiency necessary to gain a senior Scholarship. In the Oriental Colleges, many of the scholars were men of mature age. It appeared undesirable that dull students should be allowed to remain in the Institutions till "by mere dint of time" they gained scholarships "to the exclusion of others of younger age but of more active minds." The Lieutenant-Governor added, "it was hardly to be expected that those who delay entering into active life till 20 or 30 years of age, will ever do credit to the education they have received."

In accordance with these views, and in order to introduce uniformity of system in all the Institutions of the North Western Provinces, the following new Scholarship Rules were drawn up in 1845-46, "in supersession of all previous orders."

1. "The following ages are fixed beyond which it will not be allowed, without special sanction of Government, for any student in the Schools and Colleges of the North Western Provinces to contend for a Scholarship or to retain it when gained.

English, Persian and Vernacular Scholarships.

Senior, Attainable up to 19, Tenable up to 22.

Junior, Attainable up to 16, Tenable up to 19.

Sanskrit and Arabic.

Senior, Attainable up to 20, Tenable up to 23.

Junior, Attainable up to 17, Tenable up to 20.

2. "Scholarships of either grade shall ordinarily be given for three years, subject to deprivation at the close of any year, if due improvement shall not be evinced at the annual Examination. But the several Committees shall have the power of extending the term of any Scholarship, at their discretion, to four years, provided the holder has not reached the extreme age up to which the Scholarship is tenable under the foregoing rule.

3. "No Scholarship shall be held beyond the close of the year during which the holder shall attain the full age mentioned in Rule 1, unless the Government see cause to allow it upon special reference from the Committee. The grounds on which such sanction would most readily be granted would be, either that the student was engaged upon some literary work likely to be of public utility, whether a translation or an original composition, or that he had taken up and was making good progress in some new line of study different from that in which the Scholarship was gained, and pursued with some special and definite object. In such, or other special cases, the Government will sanction the retention of the Scholarship for a period of six years from its commencement, without reference to the age of the holder."

One of the objects contemplated by Lord Auckland was to set apart a certain number of Scholarships which should be open to the competition of out-students. Though this object was not entirely lost sight of by the Educational Committee who drew up the scheme of Examination, it was all but lost sight of. Only one senior Scholarship was assigned in each College for the competition of out-students. In the North Western Provinces, the principle has been much more decidedly recognized. With the view of bringing as many of the educated classes as possible "within the pale" of the Government Institutions, all the oriental Scholarships of the Colleges of Benares, Agra and Delhi have been thrown open to general competition. The young Native who has been educated at home or in a private Institution, has just the same chance of gaining any of these Scholarships that a College student has. There is a perfectly fair Examination, and the best qualified gain the Scholarships without regard to where they have received their education.* The Council of Education was consulted as to the propriety of introducing the same change in the Calcutta and

* In one of the annual Reports it is mentioned, that the students of the private Institutions of Delhi and its vicinity were invited by Circular to compete at the Scholarship Examination; that twenty-one out-students presented themselves, and that seven of them obtained Scholarships.

Hooghly Madressas, and in the Calcutta Sanscrit College. It appeared to the Council that the change was not adapted to these Institutions, "the open Scholarships already attached to them having never been gained by out-students."*

SECTION IV.

Proposed modification of the Scholarship scheme.

An important modification of the system, such as would allow senior Scholars to hold their Scholarships simultaneously with other employment, was proposed by Government for the consideration of the Council of Education in 1844. The subject is one of much interest in connection with the Scholarship scheme, and it is desirable that the precise nature of the modification, and the reasons for its adoption, should be clearly understood. They cannot be better explained than in the words of the letter of Government addressed to the Council, as follows :

"It is not clear that any precise orders on this subject have ever been passed either by the Government or the late General Committee of Public Instruction, and though the acceptance of employment has been commonly held to vacate a Scholarship, yet the expediency of this practice appears deserving of careful deliberation, and, whatever be the result arrived at, it may at all events be advisable to lay down a definite rule for the future.

"By the rules in force, senior Scholarships are tenable for six years, subject to an annual Examination for the purpose of testing whether the incumbents have or have not made during the preceding year a reasonable progress in their studies. What the requisite degree of comparative proficiency may be, has never been and perhaps could not easily be defined, and is properly left to the discretion of the Examiners ; but it may be a subject of reasonable question how far it is advantageous to the Scholar or to the public, that he should be obliged to acquire that proficiency by a constant attendance at the School or College, rather than by a partial attendance, or even by prosecuting his studies wherever it may be most convenient for him to do so.

* It may be doubted if the plan has ever had a fair trial in these Institutions. There is reason to believe that sometimes steps are taken to prevent well qualified out-students from competing. If a man is particularly stupid, he is permitted to compete. He acts as a foil to set off the superior merit of the College students.

" So long as a senior Scholar is enabled to prove at the annual Examination that his studies have not been neglected, and that he has made during the year sufficient progress to enable him to retain his Scholarship, it would appear to be of at least equal advantage, that the rest of his time should be devoted to active employment without, rather than to inaction within, the walls of the College ; and if he fails to evince the necessary progress, the argument would still more forcibly apply, for the Rules prescribe no intermediate test, and as they contain nothing to prevent a Scholar from spending a whole year after the Examination in doing nothing, why, it might be asked, should they be held to prevent him from spending the same interval in useful and profitable pursuits. The result at the ensuing Examination would probably not be less favourable in the latter case.

" It frequently happens, as the Council must be aware, that the junior Masters of the Government schools are obliged by sickness or other causes to be temporarily absent on leave from their duties. Their places could on these occasions be most readily and fitly supplied from among the most successful students of the Colleges, who would, while so employed, be acquiring experience most useful to them and to the public in the profession of teaching, to which they are, in many cases, eventually to belong. But no Scholar will give up a stipend which he knows he can with ordinary exertion retain for a certain number of years, for a salary of slightly greater amount, which in all probability he will not be able to retain for as many months. It is, therefore, necessary to look to an inferior class of students for filling up temporary vacancies, as well as those permanent teacherships, of which the salaries are not higher than the stipends of senior Scholars."

The Council stated in reply, that Scholarships were awarded for the express purpose of " enabling students to devote themselves entirely to literary pursuits," which object would be interfered with, if the attention of the Scholars were directed to other subjects. It was not, the Council thought, advisable that the change proposed should be introduced ; except in the case of Scholarship-holders performing the duties of junior Masters in the Institutions to which they belonged, during the absence of the regular incumbents, " more especially as these appointments would only be for a limited period."

Another modification or extension of the Scholarship scheme, agreeing in some respects with the foregoing, has been proposed more recently for the consideration of the Council of Education, by the Principal of the College at Hooghly, in the following letter :

" It has occurred to the Professors of this College that the introduction of Fellowships, on a small scale, in connection with the Colleges under the Council of Education, is not wholly impractica-

ble. I beg leave to submit, for the consideration of the Council, the outline of a plan capable of being introduced almost immediately, and which would be attended with very considerable advantages.

"It is a frequent subject of complaint, and of regret to all true friends of Native education, that our students, on leaving the College where they have been educated, are apt to forget what they have learnt. The process of forgetting is in some cases extremely rapid. A remedy, to a certain extent, for this evil may be found in the institution of Fellowships, tenable for a limited number of years, and subject to the condition that the holder shall perform certain prescribed duties in the College during that period.

"One of the Masterships in the senior division of the School might always be a Fellowship-holder, who would perform, for the period for which the Fellowship is tenable, the regular duties of a Master. Another Fellowship-holder might be very usefully employed in teaching, under the direction of one of the Professors, a class or section of a class of the College Department, and in assisting whenever required in examining exercises.

"The first of these Fellowships would be attended with no additional expense to the College. The Fellowship-holder takes the place of one of the Masters of the Upper School, and receives the salary attached to the situation. The second Fellowship would be attended with some expense, but with no more than would be fully repaid to the College by the Fellowship-holder in the discharge of his prescribed duties.

"These two Fellowships would form a commencement; but it is obvious that if the system were found to answer well, more than one of the Masterships of the Upper School might be filled by Fellowship-holders, and that employment might be found for more than one in the College Department also, according as the number of students in that Department increases.

"I would not propose that the Fellowships should be tenable for a very long period. The object to be aimed at, in the first instance at least, is the introduction of a system by which the education of a student might be continued, and the influence of the College upon him felt, for a few years after he ceases to be a student, until he arrives at that age, and that matured proficiency in his studies when he is less likely to lose what he has learnt.

"There is no necessity, when the proper time shall arrive, for confining Fellowship-holders exclusively to the Educational Department. By a late order, candidates for the situation of Moonsiff require to undergo a previous course of training in the Courts. A Fellowship would afford honourable maintenance to a candidate for a Moonsiffship, while undergoing this training. There are other situations in which a Fellowship would be equally useful, and in which our Colleges might, by this means, extend encouragement and support to some of their most deserving men after they have ceased to be students."

About the same time, the Principal of the College at Benares made a similar suggestion to the Local Committee there. In neither case has the proposal as yet led to any positive result.

SECTION V.

Scholarships in the Provincial Schools.

One of the objects contemplated by Lord Auckland, was to attach a certain number of Scholarships to the Provincial Schools, which should be tenable at the Central Colleges. An impetus, it was hoped, would thus be given to education in the Provincial Schools, by promoting their best pupils to the Central Colleges as soon as they obtained Scholarships, thus opening to them the advantages of superior instruction and the prospect of higher rewards.

Difficulties of no ordinary kind have been experienced in reducing this beautiful theory to practice. In numerous instances, the successful candidates have preferred forfeiting their Scholarships to removing to the Central College. The reason usually assigned is, that 8 Rs. a month is not sufficient to support them at a distance from home. The anxiety of parents for the welfare of their children, who are more exposed to danger when away from their families, may be another reason, though it is seldom stated as such. Then, there is the custom, established and made sacred by length of time, of relatives living together under the same roof, which prevails so generally among the more respectable classes. Add to this the early marriages of the Natives, and the strange custom of the wife's remaining at home while the husband is absent, instead of accompanying him and sharing his fortunes. When all these reasons are considered, coupled with the generally timid and unenterprising spirit of the Hindoos, it will not appear surprising that the principle adverted to has been attended with only a small measure of success.

The measure of success was indeed so small, that in 1842 the Council came to the conclusion that it would be best, until a change of feeling should take place, to leave it optional to the Scholar either to join the Central College, or to continue under instruction at the Provincial School, as he felt inclined. But in 1845, the Government determined to come back to the original rule, and to insist that in all cases the Scholarships should be tenable only at the Central Colleges.

The notices of Scholars being unwilling to proceed to the Central Colleges, are less frequent in the late annual Reports than they were formerly. But it would be a mistake to suppose that the reluctance so strongly felt at first is fast dying out. There are still numerous instances of the same disinclination to leave home. It happens also, not unfrequently, that those who have complied with the rule do not persevere, a very small reason being usually sufficient to induce them to return home.

The only method, completely in the power of the Council, of removing this reluctance, is to increase the Scholarship allowance to those who reside at a distance from the College. The object is of sufficient importance to justify an increase of one-half to the present allowance, making the stipend 12 Rs. a month instead of 8 Rs. It is scarcely to be expected, even if there were none of the direct obstacles which have been mentioned, that a young Native will be induced by the offer of 8 Rs. a month to come all the way from Ramree, for example, to one of the Colleges of Bengal. It seems reasonable, likewise, that if those junior Scholars who reside in the immediate neighbourhood of the College receive 8 Rs., those who come from a great distance and who must be put to greater expense, should receive somewhat more than that sum.

It is sometimes found that Scholars who are unwilling to proceed to the particular College where their Scholarships are tenable, have no objection to join one of the other Colleges where they happen to have friends with whom to reside. This arrangement should always be permitted; for, in the absence of Boarding Houses conducted by the Native masters of the College or by other persons of undoubted respectability, those young men who come from a distance and who have no friends to watch over them, are exposed to many dangers.

SECTION VI.

General Remarks.

Every Scholarship-holder, on leaving the Institution where he has studied, receives a Certificate specifying the number of years he has attended the Institution, his general conduct during that period, and the degree of

proficiency attained in any of the more important branches of knowledge.

When the Scholarships were first introduced, the General Committee proposed that "some mark of distinction or Scholastic Degree" should be awarded to those students who had held their Scholarships for the full period, so as to distinguish them in society as men of learning. The Governor-General appears to have thought that "the circumstances and feelings of Indian Society" did not at that time admit of the adoption of such a plan, and that it ought to be reserved for consideration hereafter.

The subject again engaged the attention of the Educational Committee when Mr. Cameron was its President; and the Principals of the different Colleges were consulted as to the expediency and fitness of such a measure. After some discussion and consideration, the matter was again allowed to drop.

When it is considered that the students of our Colleges receive a really good education, the best, or about the best, that is given anywhere in Asia, why should they not be considered worthy of a Degree similar to that of B. A. of our Universities at home? Whatever present feeling may be on the subject, these Degrees, if conferred with proper caution, would come to be respected.

It may be said that those who receive the Degree of B. A. at home, are usually members of one of "the learned professions," and occupy a more respectable station than falls to the lot of our Indian students. It may be so. But there are several professions open to young men in India, to which the Degree of B. A. would be every way appropriate; for example, that of Education, that of Medicine, and that of Law Officer in the Judicial Service of Government. Besides, it may be doubted if our views on this subject are not apt to be unduly influenced by the custom which prevails in Europe. Might not the Degree of B. A. be appropriately held by a man of really superior acquirements, whatever his occupation and whatever the station in life in which he happens to be placed? Properly understood, a scholastic Degree only denotes that the person who holds it has received a learned education. It does not necessarily imply that he moves in a particular rank, or follows and enjoys the emoluments of any particular profession.

Only a very few remarks will be offered on the general subject of Rewards.

From what has been said in this Chapter and also under the head of Examinations, it will be seen that our Rewards are chiefly confined to intellectual qualities. It will, however, generally happen, that in rewarding intellectual progress, we reward at the same time some of the most beautiful moral qualities, as diligence, docility, and love of knowledge, which is love of truth.

It has been made a question in reference to the schools of this country as well as at home, if Prizes ought to be given at all; as they appeal to the ambition and emulation of the candidates, and are inconsistent with that pure and abstract love of knowledge which is the student's best reward. It can only be said in reply, that neither men nor boys are very generally influenced by an abstract love of knowledge; and so long as this is the case, we must appeal to other motives less elevated but which are more generally and deeply felt.

We also sometimes hear it said, that Prizes have a tendency to foster jealousy, envy and other unamiable passions. I believe that when Prizes are awarded with perfect fairness, there is less jealousy and envy on the part of the disappointed many than is supposed. There is that just and generous feeling in most boys, which makes them rejoice in the reward of merit. Any one who has been present at the distribution of Prizes to any of our large public schools at home, may have observed that any little remnants of ill-will are swept away in the tide of applause with which the successful competitor is greeted on receiving his Prize. Hindoo boys are not destitute of these generous feelings. It is often observed in our Indian Colleges, that two young men who, in the common phrase, might be considered rivals, are in reality the most intimate friends, daily sit side by side in the class and take a pleasure in assisting one another.

CHAPTER X.

THE PAYING SYSTEM.

For many years, no payment was demanded from the pupils attending any of the Government Institutions, with the exception of those who attended the Hindoo College of Calcutta. It was considered a favour if the Natives would allow themselves to be instructed. Not only were no Tuition Fees demanded, but School Books and Stationery were also supplied gratuitously; and, in some instances, a few annas or pice were given to the pupils monthly, as an additional inducement for them to place themselves under instruction.

SECTION I.

Payment for Class Books.

At the time when other reforms were introduced in 1835, the General Committee perceived that many advantages would attend the plan, if it could be established, of making the pupils pay. The first step to be taken, was to make them pay for their class books. This object being gained, it would then be advisable to proceed further.

Accordingly in 1835, the rule began to be acted upon of making all pay for their books who were in circumstances to afford it, exemption being granted, at the discretion of the Local Committees, to those who were very poor. In the following year a Circular was issued to the Local Committees requiring that, wherever the number of candidates for admission was greater than there was accommodation for or than could be properly taught by the existing establishment of masters, none should be admitted, whether the sons of rich or poor persons, who were not willing to pay for "the instruments of

instruction" used by them, excepting books of reference, maps, globes and scientific apparatus, which would continue to be provided out of the educational funds as before. The principle was again recognized in the General Rules published in the annual Report for 1839-40. Since that time, the plan of making the pupils provide their own class books has been steadily coming into use. It is now firmly established in all the Anglo-vernacular Institutions.

The plan of supplying class books gratuitously, however necessary in the earliest stages of Native education, was attended with many inconveniences. If the books were unconditionally given to the boys, there was no security that proper care would be taken of them. They were liable to be lost; and then came a demand for a fresh supply. If the books were merely lent, it became necessary to call them in at stated periods, and to examine and reissue them. This was a tedious task, which withdrew the teacher from his appropriate duties. Another inconvenient consequence was a gradual accumulation of old books, which there was no knowing what to do with. They could not be destroyed without apparent waste, and were therefore left a prey to time which silently devoured them.

It must not be supposed that the improvement of making the pupils find their own books, was introduced without a struggle. There was an unanimous call from the pupils for exemption, on the score of poverty. But they soon submitted, when they saw that the rule would certainly be enforced. Ere long, they began to purchase their books with the greatest cheerfulness. The poor expedient of feigning poverty came into disrepute, and more generous feelings took its place.*

* The following extract from Mr. Ireland's report of what passed at Dacca College when the rule was introduced there in 1843, is a picture of what occurred at other places.

"The boys were then informed that those books must all be paid for, and that, in future, no class-books would be given out to them unless paid for beforehand. Three months elapsed, and only two boys had the honesty to come forward with their payments. All the rest positively declared that they were in very poor circumstances and had not the means of paying. This was referred to the Committee, and the senior boys were summoned before them and questioned on the subject, but they still persisted in declaring their

SECTION II.

Tuition Fees.

This first step being gained of making the pupils provide their own class books, the next object was to demand an Admission Fee and then a Tuition Fee from each pupil. This second object forced itself into prominent notice about the year 1840, though the principle had been fully recognized at an earlier period.* Since 1840, the paying system has been introduced wherever there appeared to be the remotest prospect of success. The Government, the Council of Education and the Inspector were unanimous on this point, and laboured with unwearied zeal to make the boys pay. The following is only one of many similar illustrations which might be given. The paying system had been tried at Chittagong. In the opinion of the Local Committee the experiment was unsuccessful, and they proposed to return to the plan of gratuitous instruction. Government would not listen to this, and directed the Local Committee to persevere. A few years later, the Inspector observed an improvement in the dress of the boys at the same school. "I was just waiting," says he, "for this, to increase the schooling fee!"

When the paying system was first introduced, it was thought best that the rate of payment should vary according to the means of the parents. It also varied accord-

inability to pay. There was in fact a conspiracy among the boys of the senior department to resist payment as long as possible, in the expectation of being able to induce the Committee not to enforce the rule, while the boys of the junior department refused to pay unless the senior boys paid also." A meeting of the Committee was then called to dismiss all the boys who refused to pay, when "perceiving that the Committee were in earnest, and that the consequences of further opposition were likely to be more serious than they had anticipated, the boys now came forward with their payments."

* For instance, the following paragraph will be found in the annual Report for 1835. "Justice seems to require that every individual who avails himself of the benefits afforded by the public Seminaries for the education of his children, should contribute as much as he is able to their support, and that what cannot be supplied from this source should alone be paid out of the general resources."

ing to the proficiency of the pupil, a higher fee being demanded as he rose step by step from the junior to the senior classes. But as an inducement for the pupil to remain longer under instruction, in the highest classes of all no fee whatever was demanded. These rules have since been greatly altered. It was found extremely difficult, even with the assistance of a Committee of Native Masters, to graduate the payment according to the means of the parents. It was also found inconvenient to have nearly as many different rates as there were classes in the School. The general practice now is to levy a fixed sum from all the pupils, whatever may be the means of the parents ; and to have only two rates, one for all the pupils of the junior department, and one for all the pupils of the senior department. In most of the Colleges, and in some of the Schools, in the Lower Provinces, the junior pupils pay 2 R¹. a month and the senior pupils 3 Rs. No exemption is granted to the most advanced classes. In the Upper Provinces, where there is less demand for education, the rate demanded is somewhat lower.

It must be observed, that it is only in the Anglo-vernacular Institutions that the measure has been introduced of demanding payment from the pupils for the instruction afforded. In the Oriental Colleges, the students pay nothing.

The following are some of the advantages which were anticipated, and which have been to a great extent realized, by making the pupils pay.

More regular attendance is secured. In a country like India, swarming with human beings, the character, the station, the wants, the worldly prospects of the great majority of the population are almost wholly unknown to Europeans. We have not that intimate knowledge of the condition of families and individuals which would be a guide to us in our own country in selecting fit candidates for admission. So long as instruction is offered gratuitously, large numbers will gain admission who do not care about remaining long in the Institution. These nominal pupils will always be irregular in their attendance. If you threaten them with dismissal, they do not care. If you dismiss them, they do not care ; they go away very contentedly, and sink back into the mass of their countrymen and you never see them more. As

there is no means of firmly controlling this fluctuating class of pupils when once admitted, it is desirable to prevent their admission, which can be done most conveniently by demanding in every case an entrance fee or a tuition fee as a condition of admission.

Secondly, when a fee is demanded, it induces parents of a more respectable class to send their children to school. When instruction is offered gratuitously to all, many pupils of an inferior class obtain admission. They will frequently form the majority and give the tone to the school. The children of the middle and higher classes will hang back, those very classes whose influence upon their countrymen must always be greatest, and whom it is most desirable to educate until means are available for educating all. It is repeatedly mentioned in the annual Reports, that the fees of a particular school have increased, and it is added that the wealthier and more respectable classes are now availing themselves of the advantages which the school offers. This is no accidental coincidence. The two circumstances are connected as cause and effect.

It may be a question whether it is most desirable to educate the middle and higher classes first, or the lowest class. The following are the views of Government on this question, as expressed in a letter to the Local Committee of Dacca in 1846.

“It would be contrary to the principle on which the Government is endeavouring to improve the intellectual condition of the people of India, to admit free scholars to the public Colleges merely on account of the pecuniary circumstances of their families. The means at the disposal of Government for educational purposes are very limited, and cannot be devoted to eleemosynary objects so long as there is a numerous class willing to assist the efforts of Government by their own contributions, and yet unable of themselves to obtain a liberal education without the support and interference of the State. The Government is deeply anxious that every inhabitant of the Empire should receive an education suited to his rank and position in life, and is ever ready to support any judicious endeavours tending to this object: but, where millions need instruction and the Government is in a position to afford it only to hundreds, it is obviously proper to begin with those whose circumstances will probably enable them to turn their advantages to the best account, and who are willing in return to provide the Government with the means of extending its operations.”

In order, however, to encourage talent and good conduct in the humblest ranks, it would be well always to

allow the Heads of each Institution the privilege of selecting a certain number of poor boys, who gave fair promise of future success, for gratuitous instruction.

It may also be observed, that it is no uncommon thing now for young Natives who have received a good education to establish schools for English instruction, in which a small fee is demanded. From these schools they derive their support. The increase of such schools is a desirable object; and if no direct encouragement can be given to them, at least every obstacle should be withdrawn. If no fee were paid by the pupils of the Government Institutions, an "unequal competition," as the Council of Education express it, would be maintained with these private schools, and pupils would be drawn away from them who could well afford to pay for their education. In like manner, competition is thus removed from the Missionary Institutions, if that can be called competition where the collective agency at work, public and private, bears so small a proportion to the number to be educated.

The amount realized from schooling fees, though still small compared with the total expenditure, is not altogether to be despised as a means of augmenting the funds, and thus enabling the Government to extend education either by establishing new schools or by improving the old.

CHAPTER XI.

BOOKS.

SECTION I.

Preparation of English Class Books.

THE elementary Class-Books in English which are used in the Government Schools, were for the most part compiled under the direction of the Calcutta School Book Society. They consist of a series of English Readers, and of Treatises on Arithmetic, Geography and History.

The object of the School Book Society being chiefly to prepare elementary Class-Books, the want began to be felt many years ago of a Book of Selections in Poetry and another in Prose for the more advanced students.

The Book of Selections in Poetry was entrusted to a gentleman of literary taste professionally engaged in the office of instruction, who completed it in due time. It has been for many years in the hands of the students.

The corresponding volume in Prose is still a desideratum. Mr. Macaulay sketched out the general plan of the work, but other duties prevented his doing more. It was then undertaken by a Member of the General Committee, who has also been prevented from going on with it by the pressure of other duties. The Council of Education appear to have now abandoned the idea. Instead of a volume of Prose Selections, they have lately been publishing in a separate form the books which were in most demand. In this form have been published Adam Smith's Moral Sentiments, Bacon's Novum Organum, Addison's Essays, and Selections from Goldsmith's Essays.

The Educational Committee have long felt the want of a suitable text book on Law. Many years ago, it was expected that the new Code under preparation by the Law

Commission would supply this desideratum. But time wore on, and that Code was not permitted to see the light. The task of preparing a Manual of legal instruction was then undertaken, or supposed to be undertaken, by the Sudder Court, and it was the intention of the General Committee that as soon as completed it should be introduced as a text book in all the Colleges. The book not making its appearance so soon as was expected, the General Committee wrote to the Sudder Court requesting to be informed what progress had been made. The Court replied that the General Committee "had erroneously assumed" that the Court had undertaken to prepare any such book—"a task for which their duties leave them no leisure."

We have here an instructive illustration of the folly of entrusting such a task as the preparation of a book, necessarily requiring much time, to men whose minds are fully occupied with other business which it is their immediate duty to attend to.

There is a want of text books for the more advanced class of students in one or two other branches of instruction. Three books may be mentioned as very much needed, and which, if skilfully prepared, would be a valuable addition to the existing series of English class-books. The first is a book, the main object of which should be to correct the popular errors of the Hindoos. The next is a book on English Composition, exhibiting striking peculiarities in the idiom of the language, and pointing out those grammatical errors into which Hindoo students are most apt to fall. There should also be prepared for our students a History of India bringing down the narrative of events to the present times, embracing only the broadest historical facts, and containing ample information on the commerce and natural resources of India.

Of existing English works which have not been introduced, none seems to be more worthy of a place among our class-books than Paley's Natural Theology. It contains Religious instruction of a kind which can offend no prejudices, and may therefore be considered as peculiarly suitable for our Indian Colleges in which Religion is not systematically taught. It has been used as a class-book in some of the Institutions of the Upper Provinces, but never, I believe, in those of Bengal.

With elementary class-books on all subjects we are well supplied. What is wanted is rather to improve the existing books, as new editions are called for, than to prepare entirely new ones.

In school books for India, illustrations should, of course, be drawn as much as possible from the face of the country, and from the manners, customs and history of the people. The English Readers of the School Book Society might probably be improved in this respect.

Should a general and thorough revision of the existing class-books ever be undertaken, it might be entrusted with the fairest prospect of success to the superior officers of the Colleges, assigning a distinct portion of the work to each. Thus, the early numbers of the English Readers might be given to one, the later numbers to another, the book on Arithmetic to a third, that on Geography to a fourth, and so on. Each person should receive some remuneration for the labour, which would be an additional motive to do the work well. It would also be advisable to allow each to execute his appointed task in his own way, without any superfluous supervision.

SECTION II.

Libraries.

In the annual Report for 1835 it is mentioned that the General Committee had resolved to form a Library at each of the seminaries, for the use of the masters and pupils.* At the same time they wrote to England for a large supply of books designed to form the nucleus of these infant libraries.

It has always been considered an object of great importance to encourage in the pupils a taste for general reading. Mr. Trevelyan, an active member of the General Committee in 1835, thought that few things were so well calculated as this to improve the youth who are attending our Institutions, without which, he thought, their acquirements "must be limited to what is learned at school," and, he adds with some severity, "those who are farthest

* At some of the Institutions, such as the Hindoo College of Calcutta, good Libraries existed previous to that period.

and those who are least advanced must be nearly on a par." He attributed the superiority of the Hindoo College over the other Government Institutions mainly to its excellent Library. With the same view of cultivating in the pupils a taste for reading, Lord Auckland desired that the use which the pupils made of the Libraries should be a subject of special notice in the annual Reports.

The General Committee were not behind-hand in their zeal. They directed that a register should be kept by the Teacher of the class of the books read by the pupils, and of the degree of knowledge acquired in this way—a rule which could not be observed. Subsequently, they adopted the wiser plan of offering a gold medal to each of the Colleges and a silver medal to each of the schools, to be awarded to the most proficient student for knowledge acquired during the year by voluntary study. These medals have ever since been open to competition, and have occasionally been gained.

Up to a late period, candidates for the Library medal were allowed to range over the whole Library and to read what books they pleased. This encouraged a habit of desultory reading, from which little advantage could be gained. The candidate, too, when left wholly to his own choice, would frequently hit upon unsuitable books for perusal, such as inferior dramas and works of fiction. Some rule was evidently required in order to render the course of reading profitable. Accordingly, the Council of Education have lately determined to select in future a particular subject annually, to which the reading of candidates for the medal must be strictly confined.

It has been observed at some of the schools, that sufficient facility of access to the Libraries is not afforded to the pupils. The books are carefully locked up, in order to be kept safe instead of being read.

The supply of books ordered from England in 1835, and designed to form "the staple" of the Libraries, included, among a great number of solid and profound works, the following of a somewhat lighter character.

Cinderella
Puss in Boots
Tom Thumb
Jack the Giant Killer
White Cat
Little Redriding Hood.

These were followed by others of a graver character, as

Æsop

Robinson Crusoe

Vicar of Wakefield

Pilgrim's Progress.

The Book allowance granted since 1842 for providing class books, is now very generally available in the Lower Provinces for the purpose of providing standard books for the Libraries. From this source, the Libraries are, year by year, becoming more valuable.

Sanguine hopes were at one time entertained, that the Libraries would be largely increased by donations of books from the friends of Native education. These hopes have been realized to some extent, but not so fully as appears to have been expected.

Besides a good Library, it has been sometimes considered desirable to add a Museum to each of the Colleges, which might become "a repository of models and of peculiar natural productions."

SECTION III.

Book Agency.

For some years subsequently to 1835, as well as before that period, class-books were usually distributed to the different Institutions by the Secretary of the General Committee, who had a Book Depository attached to his office. This was an arrangement suited to the earliest and infant stage of our Educational operations, but which year after year became less necessary and less desirable.

As early as 1835, the General Committee began to feel the inconvenience of supplying class-books through a Book Agency superintended by the Secretary. Books were not supplied with sufficient promptness;* not knowing what books were really required at each Institution, the General Committee could exercise only a very imper-

* The indent had first to receive the sanction of the General Committee, which "required time;" and then, as the Secretary observed, much delay occurred before the books were "collected, packed and despatched." It is very clear that such business does not properly belong to a Secretary of Education, but ought to be left to a regular Book Agent.

fect control over this branch of expenditure; much of the time of the Secretary and of the General Committee, which might have been more usefully employed, was dissipated in mere details about books, and slates, and paper, and pens, and pencils.

Notwithstanding these grave objections, the Book Agency continued to exist till May 1842, when an order was passed by the Government directing the Local Committees to abstain in future from sending indents for Books or other appliances of instruction to the Secretary's office. A certain monthly allowance was granted to each Institution, from which source all Class-Books and Books for the Libraries were in future to be provided; the local authorities acting independently of the General Committee, and making their own arrangements with Book Agents in Calcutta or elsewhere. It was deemed sufficient to require that the Class-Books should be selected, according to the pleasure of the local authorities, from the Scheme of Study, comprehending a wide range, published in the annual Report for 1839-40. It was thought that this would secure a proper selection, without unnecessarily restricting choice.

The Council of Education at this time fully concurred with Government as to the expediency of abolishing the Book Agency, acknowledging that, under the former imperfect and crude system, there had been "a waste of time, establishment and correspondence." Some time after, when the new arrangement had been tried, the Council were satisfied with it. It was observed that it had been attended with "a pecuniary saving." The Council had also reason to believe, that the books actually required were now more generally procured than formerly.

It does not appear that any difficulty whatever was experienced in procuring books. The Branch Depositories of the Calcutta School Book Society in every part of the country supplied all the ordinary Class-Books; and such other books as were required could easily be procured in Calcutta or direct from England.

In 1844, the Council of Education suddenly discovered that great "inconvenience and abuse" had arisen from the arrangement of allowing each Institution a certain monthly sum for the purchase of books at the discretion

of the local authorities.* It was deemed desirable to return to the old plan of supplying books by means of a Central Agency. The Secretary of the Council was appointed Book Agent. No books were in future to be procured by Local Committees, or by Principals of Colleges, or by Head-masters of Schools, through any other channel.†

The expense of the Agency was at first limited to 816 rupees yearly. In the Report for 1844-45 it is stated that the expense had not exceeded that sum. But it appears from the Report for 1846-47, that "the increase of the business of the Agency" had rendered it necessary "to make some additions to the establishment."

It is not underrating its advantages to say that, under present circumstances, the Book Agency is of no use. Books of all kinds can be procured without any difficulty, through the ordinary channels in India and England. The most marked effect of the Agency, is to deprive the Institutions of the liberal discount allowed by the Booksellers, which is now appropriated to defray the expenses of the Book Agent's establishment.

The only conceivable advantage, under existing circumstances, of a Central Agency, would be to prevent the introduction of any but the most esteemed Books either as Class-Books or into the Libraries. But this object would be gained equally well by appointing a Sub-Committee of the Council, or the Secretary alone, to revise and pass all indents for Books, which the local authorities might then be allowed to procure wherever they could most readily find them.

* What the particular "inconvenience" was, it is not easy to imagine. The inconvenience appears to be all on the other side.

The "abuse" is supposed to have consisted in one of the Principals having ventured to place some English Reviews and Magazines in the College Library. He may possibly have been wrong in this. But a few words would have put a stop to the practice. There was no occasion for re-establishing a cumbrous, anomalous and expensive agency, which had already been tried without success and which the progress of circumstances had rendered of no use.

† The Local Committees might, with the sanction of the Book Agent, purchase vernacular books on the spot, "where peculiar circumstances might exist to render it expedient."

CHAPTER XII.

'DISCIPLINE, ATTENDANCE, HOLIDAYS.

SECTION I.

Discipline and Attendance.

It is a principle strictly observed in the Government Institutions to treat all the pupils alike. No distinction is made on account of religion, caste, or rank. Hindoos, Mahomedans and Christians, the rich and the poor, those of the highest and those of the lowest caste, meet together within the walls of the School on a footing of equality. The Head-masters of particular Schools have sometimes shewn a disposition to allow the children of the wealthy and higher classes privileges denied to the rest; but the Educational Committee has constantly discountenanced such distinctions. Our Institutions, in addition to other more direct advantages, are thus acting powerfully in modifying the pride of birth, of wealth, of caste, and in elevating to their proper place intellectual and moral qualities.*

Native boys and young men generally behave uncommonly well in school. They are almost invariably quiet and respectful in their behaviour, and pay as much attention to their lessons as can be desired. Still, it cannot be said that their conduct is always unexceptionable in every respect. There is not much open rudeness. But

* The only exception to this rule that I have observed, occurred in the College at Benares some years ago, where an exclusive class was opened for those young men whose parents being persons of rank and wealth wished them to be kept apart from the rest of the pupils. The plan of dividing pupils of the same Institution into sections according as they are rich or poor, is inconvenient as a mere school arrangement, and it can scarcely fail to appear equally objectionable in principle.

there is a good deal of quiet vice ; which is met by one or other of the following punishments :

Admonition,
Tasks,
Fine,
Dismissal.

When the Rules underwent revision in 1840, corporal punishment, which had previously been allowed, was entirely prohibited, to the great joy of the boys. It is certainly a mode of punishment of a disagreeable nature to all parties concerned, to him who inflicts as well as to him who receives it. It is also liable to be abused in the hands of a Teacher inexperienced or of violent temper. But for thoughtless young boys, it is not easy to find a substitute for it equally prompt and effective. Fines are open to the objection that they punish the parent as much as the child ; and tasks by memory or by writing punish the Teacher as well as the pupil. Admonition does not reach really bad boys, while dismissal is too severe a punishment for all but the most glaring offences. On the whole, it may be a question whether corporal punishment ought to be prohibited entirely, and whether it would not be better to allow it in certain cases, guarded by such restrictions as the Head-master of each School might consider necessary. If allowed in the junior classes, it would sometimes obviate the necessity of the severer punishment of dismissal.*

In the case of senior pupils and young men, the most appropriate punishment, when admonition and other milder means fail, is to fine the delinquent. This mode of punishment is liable to the objection, as has just been said, that it falls upon the parent as much as upon the son, but in the case of all young men not utterly depraved, this will act as a strong inducement not to incur the penalty.

One of the evils most complained of in former times was irregularity of attendance, caused by marriages, fes-

* It might be supposed that the parents as well as the boys would be unanimous in favour of the abolition of corporal punishment. Such is not the case. In one of the Reports of the Government School at Cuttack, it is stated that many persons in that district were unwilling to send their children to school " because corporal punishment was *not* allowed ! "

tivals, sickness or indolence. At one of the Schools, the average daily attendance was only five-eighths of the number on the roll. In many of the other Institutions, more particularly in the Oriental Colleges, the attendance was not much better. There can be no doubt that idle boys frequently took advantage of family festivals, to absent themselves from school for a much longer period than was necessary, and the parents or guardians too often connived at it. Mr. Lodge, the Inspector, usually calculated upon one-third being absent; but this is obviously too large a proportion for the better class of schools. In the Anglo-Vernacular Colleges and in some of the best Provincial Schools, the number of absentees does not exceed one-fifth or one-sixth of the whole.

Various means were tried to improve the attendance of the pupils. Sometimes, with this view, the Head-master exacted an engagement from their guardians. But the Educational Committee disapproved of the plan, as it was considered no advantage "to coerce the attendance of unwilling pupils."

From the year 1838 to 1842, the favourite means employed was to bestow "Tickets of attendance." Sometimes the General Committee suggested that absenteeism should be met by fines, or by the demand of schooling fees, or, when other means failed, by dismissal; "but, on the whole, we are of opinion that the best remedy will be found in the distribution of Tickets." In a word, daily, monthly and quarterly "Tickets" occupied the same prominent place in regard to discipline, that "Lessons on Objects" did, during the same period, in regard to instruction. It was not considered that such means are only adapted to children of tender age, and that even upon them they have not the same influence as at home, because there is no mother or elder sister to take the same interest in these rewards, and to add her approval to that of the Master.

At length more vigorous measures were adopted. The plan of fining absentees was introduced, and the Head-masters were freely permitted and encouraged to dismiss those who were frequently and wilfully absent. It began to be felt that the removal of those idle and merely nominal pupils was no loss, the decrease in the number on the roll being more than compensated by the healthier tone of the Institution.

The General Committee appear to have felt that, so long as Education was in its infancy, they required to nurse it. It has now advanced a stage farther, and has taken such a hold upon the minds of the people, that a much more rigid and wholesome discipline can now be enforced than would have been prudent some years ago. Formerly, the superintending authorities were sensitively alive to any diminution of the number of pupils, which appeared to them a sure sign that education was going back. Boys were permitted to hang on for an indefinite period in the same class, although they were making no progress. It was feared that any stringent measure would create alarm, and drive children away from the Institutions. Now, the case is different, and all the incorrigibly idle and stupid and wicked are removed without hesitation.

But what has contributed more than any other cause to greater regularity of attendance, is the practice, now observed in all the Schools, of making the pupils pay for their education. Along with the usual tuition fee, an admission fee is paid, and in the event of removal for absenteeism, the pupil must pay the admission fee again before he can be re-admitted. This is found to be practically more efficacious, than all the admonition in the world. The parent is no longer disposed to connive at the absence of the child. He has learnt to appreciate the value of education by having to pay for it, and zealously co-operates with the Master in encouraging uniform regularity of attendance.

These admission and tuition fees have had the same beneficial effect in checking that ebb and flow of pupils from one Institution to another, which at one time was felt as a very serious evil. They rendered unnecessary the inconvenient precautions formerly resorted to, such as requiring a candidate for admission to produce a certificate from the Conductors of the School where he had been last educated, testifying to his good character and specifying the reasons which induced him to change his place of education.

SECTION II.

Holidays.

The number of Holidays allowed in the course of the year in the Government Institutions is 61, exclusive of Sundays. Of these, 35 days are allowed immediately after the Annual Examination, and constitute what is called the Long Vacation. The remaining 26 days are chiefly Native Holidays, occurring at irregular intervals throughout the year. They do not fall exactly on the same days in all the Institutions, but vary in each district according to local custom.

Some advance has been made in diminishing the number of strictly Native Holidays, not a few of them being absorbed by the Long Vacation. Some advance has also been made in establishing a uniform practice in regard to the Holidays allowed at the different Institutions. Both objects have been kept in view since 1836. Enquiries which were then made, led the General Committee to believe that the matter did not at that time admit of regulation; but the Local Committees were desired to introduce a gradual change, as they found they could do so "without giving offence."

Previous to 1836, much diversity in regard to Holidays sometimes existed in different departments of the same Institution. Thus in the College at Agra, different Holidays were allowed in the Hindi, Persian and English departments, causing great inconvenience, as many of the boys attended more than one department.

Two points are at present engaging attention; first, as regards the most convenient season of the year for the Long Vacation; and secondly, whether a greater number of Holidays might not be allowed in the College department of our larger Institutions, than would be considered proper in the School department.

At present, the Long Vacation takes place during the Doorgah Poojah Holidays, in the month of September or October, immediately after the Annual Examination. It was suggested, that the commencement of the hot weather would be a more convenient time; and the Council of Education wrote to the Heads of the Colleges, with a

view to ascertain the opinion of those most immediately interested in the question.

The reply from the College with which the writer is connected, was to the following effect. The Doorgah Poojah and a number of minor Native Holidays, fall between the middle of September and the middle of November. In order to avoid the interruption caused by them, a Long Vacation is granted at that time of the year. To make this Long Vacation a short one of only ten days, as is proposed, would be attended with much inconvenience.

As regards many of the Schools, the change proposed would be exceedingly inconvenient, unless a similar change were introduced in the Civil Courts. Many, in some cases the majority, of the pupils are relatives of the officers attached to the Courts, with whom they return to their native villages when the Courts close at the Doorgah Poojah. It is only at the Doorgah Poojah—the Christmas of Bengal—that all the scattered members of the same family are united. An equally Long Vacation at any other time of the year would not have the same advantages. Many of the grown up members of a family, whether engaged in the public service or in private business, can only revisit their homes at the Doorgah Poojah, when business, both public and private, is for a time suspended. These actively employed men form the very classes who, more than any others, are desirous of placing their children and relatives at the Government Schools.

It may be added, that a long School Vacation at the Doorgah Poojah falls in with the habits of the people. It gives no shock to their prejudices. It is what they are accustomed to, what they expect.

There does not appear to be any strict necessity for having the Long Vacation and the Annual Examination close together. The latter might take place about the middle of December, to be followed by a Short Vacation including Christmas day and New Year's day. In the five or six weeks which would intervene between the Long Vacation and the Annual Examination, there would be sufficient time for revising the lessons of the past year, and for repairing the loss, if any, occasioned by the Holidays.

With regard to the question whether a greater number of Holidays might not properly be allowed in the Colleges

than in the Schools, the following observations and suggestions were offered for the consideration of the Council.

The College department of our larger Institutions, differs in many circumstances from the School department, and from ordinary Schools. The students of the College are young men, and not mere boys. They are of such an age as to be capable of learning much from Books by private study, without the machinery of College discipline and supervision. Young men of their age may be allowed to regulate their studies, to some extent, themselves. They would thus become accustomed to voluntary study, and a habit of self-control and self-direction would be formed.

An interval of six or eight weeks for recreation every half year, would give a freshness to the studies and an elasticity and energy to the student, which are lost in following an unvaried routine for eleven months without intermission. In the case of men-students, as much is learnt by systematic instruction for eight months of the year, varied by repose and voluntary study for the other four months, as by direct systematic instruction for the whole year, with only such short intervals of rest as are enjoyed at present. The fresh interest given to study by a long Vacation, and the benefit to mind and body by unbending for a time, would be so much clear gain.

Intervals of repose and recreation are also needed by the Professors of the Colleges. Their duties, if properly discharged, are difficult duties. It is of importance to them to have their minds turned aside for a time from the ordinary routine of duty.

In the Colleges and Universities of Europe, the division of the year into periods of study followed by long periods of rest, prevails universally. It is not to be supposed that such a system would be so generally followed in the most enlightened countries of the world, unless it possessed undoubted advantages.

In accordance with these views, it is desirable to introduce an entire change in the Vacations for the College department, by dividing the year into two Terms, or periods of Study, as follows:

Summer Term.

May.

June.

July.

August.

Winter Term.

November.

December.

January.

February.

Each Term, or period for study, would thus extend over four months. The months of March and April following the Summer Term, and the months of September and October following the Winter Term, would form the Vacations. There is an evident advantage in having one of the Vacations in September and October, as these months always include the great Native festival as well as a considerable number of the minor holidays. March and April are selected for a second Vacation, not on account of the peculiar fitness of the season, but because it is again time for rest and recreation after a previous term of study of four months.

The Council of Education have not yet come to a decision on this question.

CHAPTER XIII.

ORIENTAL COLLEGES.

IN the preceding Chapters, my principal object has been to describe the Anglo-vernacular Institutions. It is now proposed to offer a few general remarks on the Oriental Colleges; which will be followed by some account of the principal plans which have been devised and tried by Government for the promotion of purely Vernacular education.

It is with great diffidence that I venture to make any remarks at all upon the Oriental Colleges, my experience in the Educational service having been almost entirely confined to the Anglo-vernacular Institutions. It is also known that a wide diversity of opinion prevails as regards the substantial value of Oriental learning; and it may appear presumptuous in one who is no Oriental scholar to venture to say a word on such a question. But to be altogether silent on this subject, would be inconsistent with the general object I have in view.

SECTION I.

Course of Instruction.

The Oriental Colleges are those in which the principal object aimed at, is instruction in either Sanscrit or Arabic.

The Institutions in which Sanscrit is taught, on a large scale, are the Sanscrit Colleges of Calcutta and Benares. In both of these Colleges, the object is to impart to the students a knowledge of the ancient literature, science and philosophy of the Hindus contained in Sanscrit books.

Among the subjects of instruction are Grammar, Poetry and Law; studies which cannot fail to open and improve the mind of the students.

It has been observed that the Grammar of the Sanscrit language is much more complicated, and, as its admirers would say, more refined, than that of any European language ancient or modern. More time is devoted to it in the Sanscrit system of instruction, than can be considered necessary, if it be regarded only as a means of acquiring a knowledge of the forms and structure of the language.

It is objected to the Poetry of the Hindus that it deals too much in mythology; but this will not be universally considered as a fault. It is generally admitted that both the epic and dramatic Poetry is worthy of being studied. It presents, in many passages, beautiful pictures of external nature, as even those who are acquainted with it only through the medium of Translations may perceive;* and it is also admitted that it reflects not unfaithfully the heart of the Hindus, their manners, sentiments and general life, which must be an interesting, and may be made an improving study. It is not, therefore, altogether wanting in that purpose of Poetry "whose end, both at the first and now, was and is to hold as 'twere the mirror up to nature." Besides reading Poetry, the students of Sanscrit are accustomed to compose in Sanscrit verse; and they are said to attain uncommon proficiency in this ornamental branch of learning. It is not doubted that by this means, and by the attention that is paid to Sanscrit Grammar, a thorough knowledge is obtained of the language.

Hindu Law, too, except where it relates to caste, and is mixed with a grovelling superstition, must be regarded as in the main founded upon principles of justice, and is a useful and improving subject of study.

Logic and Metaphysics are also largely studied in the Sanscrit Colleges; and are usually regarded, except by the Hindus themselves, as barren and unprofitable subjects of instruction.

The Logic appears to resemble closely what was studied as such in Europe in the dark ages. It seems to be little

* The reader who is unacquainted with Sanscrit, may judge from the beautiful poem *Sakontala* translated by Sir W. Jones. Some of the dramas translated by Professor Wilson convey a still better idea of the general manners of the Hindus, but without the same beauty of sentiment and description.

better than a narrow, technical system of rules, wholly useless for inculcating truth, and only useful for diffusing error, or, what is almost as bad, for encouraging altercation.

The Metaphysics of the Hindus is evidently too much directed to the unprofitable object, of investigating the "essence" of things, and of solving other subtle questions, which the most enlightened part of mankind have come to regard as beyond the reach of our faculties. It delights in frivolous questions, which, if capable of solution, are unconnected with our serious interests and can only be regarded as ingenious puzzles. Rammohun Roy, in his letter on the establishment of the Calcutta Sanscrit College, justly calls this "imaginary learning."

It may be added, that Astronomy, besides being corrupted with the dreams of Astrology, is studied in the purely Sanscrit Colleges according to the system which prevailed before the days of Copernicus and Newton. In this branch of science, as well as in Logic and Metaphysics, the students do not go one step beyond what was known "two thousand years ago."

On the whole, weighing the bad against the good, it will be found that only a small balance of good remains, and one is left in doubt whether such instruction is better than none. If we judge of it by its fruits, they are far from encouraging. Sir Edward Ryan, when he visited the College of Benares, stated it as the result of his enquiries that the Institution, from the time of its foundation, had not, as far as was known, turned out one really superior man.

The experiment was tried by Mr. Wilkinson in the Schools at Sehoré, and has been followed up and extended by Dr. Ballantyne in the College of Benares, of making Sanscrit science and philosophy the basis of instruction, by adopting those portions which are true, and engrafting upon them the discoveries and improvements of modern Europe. It is natural to suppose that the Pundits, or learned classes, will receive European knowledge more willingly when we set out from principles admitted by themselves, and make these a stepping-stone to further knowledge. The theory is plausible, the plan has much to recommend it, and deserves a trial. But we must not be too sanguine of success. There is reason to believe

that the progress of improvement by this method will be slow. Perhaps we must be content in India, as has happened elsewhere, to leave the learned classes, as they are called, behind, and to raise up new men who will adopt our views more heartily than the Pundits are likely to do. Those whose interests are so intimately connected with the old system, whose influence and importance are derived from it, will be the very last, except in rare instances, to come over to the side of improvement.

The cultivation of Sanscrit is often advocated, on the ground of its grammatical connexion with the living languages of India. In order, it is said, to become thoroughly acquainted with Bengali or Hindi, we must know Sanscrit; and if we wish to enrich and improve these languages, we must cultivate Sanscrit. It would be quite superfluous to enter into a consideration of the question in this place, it has been so frequently handled, and there is, on the whole, so much unanimity among the best writers in favour of the opinion, that words can be formed, by composition and derivation, in endless variety from a comparatively small number of roots, without having further recourse either to foreign languages or to the parent language.

The ancient language and literature of the Mahomedans, is cultivated principally in the Calcutta Madressa, and in the Oriental Departments of the Colleges at Hooghly and Delhi. The Mahomedan population generally regard a knowledge of Arabic, and of Arabic Law and Science, as the perfection of learning. They are also very partial to Persian, a knowledge of which they consider essential to a polite education. It is chiefly Persian poetry and the forms of Persian letter-writing that engage attention. The Moralists and Historians are also studied.

Mr. Wilkinson considered that the Persian Moralists, Poets and Historians are better calculated to be of use in "forming and polishing the Native mind," than any other course of Oriental study. This opinion is very generally acquiesced in by other competent judges.

It seems to be generally admitted by Oriental scholars themselves, that Hindoo and Mahomedan learning does not, in any subject, go beyond the point arrived at in Europe before the invention of Printing.

SECTION II.

General Remarks.

The Educational Committee desire that the pupils should not be allowed to learn more than one learned language, in addition to the spoken language of the province. The opposite system has been carried, in some of the Institutions, to a faulty extreme. Thus in the Agra College, not very long ago, three learned languages were taught, viz. English, Arabic and Persian, in addition to Hindi. The consequence of such a system is that very little knowledge is acquired. The pupils gain only a superficial acquaintance with any of the languages.

The object has been kept in view, but except at Delhi has been only imperfectly carried into effect, of making the Vernacular language to a considerable extent the medium of instruction in the Oriental Colleges. At the Sanscrit Colleges of Calcutta and Benares, the Vernacular language maintains an unequal struggle with time-honoured Sanscrit; while at the Calcutta Madressa and that of Hooghly, it is overshadowed by Arabic and Persian. But there can be little doubt that in all these Institutions, the spoken language of the people will gradually gain ground, that, ere long, all scientific and historical information will be communicated through this medium, and the ancient languages be studied chiefly for their Poetry.

Attempts have been made, but as yet with only partial and doubtful success, to introduce the study of English in the Oriental Colleges. The Pundit class of the Hindoos and the Mahomedans generally, stand aloof from contact with English. The proofs which have occasionally appeared to the contrary, can usually be accounted for without supposing a change of feeling in this respect. Thus, some years ago, there was a large increase of pupils in the English class of the Sanscrit College of Calcutta, and persons at a distance from the scene might have supposed that an intense desire for instruction in English was beginning to be developed in that Institution. This would have been a mistake. It is certain the increase was not in any degree derived from the class of students who were studying Sanscrit. It was composed

of an entirely different class, of a less respectable class collected from various quarters, and allured by the prospect of gratuitous instruction in English. They seemed to have been admitted without the slightest selection, and the most careless observer could not but remark the striking contrast between their behaviour and the usually decorous behaviour of the genuine Sanscrit students.

Similarly, at the Calcutta Madressa and Hooghly Madressa, it is not difficult to assemble large English classes. But after the novelty is past, the number does not increase. It is also observed that the pupils do not make much progress. All this seems to shew a want of hearty interest in the object.

One of the improvements kept in view of late years, is the union of the English and Oriental departments under one roof, and under one superintendence. This has been effected in the Colleges of Benares and Delhi. The Lieutenant-Governor of the North Western Provinces observes with reference to this amalgamation : " The best effects are anticipated from the change. The Oriental Colleges will no longer retain that bigoted and exclusive character, which has hitherto with justice been ascribed to them."

The English and Arabic departments of the College at Hooghly, have always been under the same roof, and under the same superintendence. This union of the two departments is attended with no serious inconvenience. The two classes of students are brought into communication with one another, which has the effect of softening the prejudices of both. Being under one Superintendent, no jealousy whatever exists between the two departments. Recruits are drawn over from one department to the other, without exciting any remark.

The Sanscrit College of Calcutta is placed in the heart of the English department. The two departments are not, however, under the same superintendence ; which is a constant source of inconvenience.

The Oriental Colleges were founded as a means of conciliating the people by showing respect for their ancient learning, more especially as a means of conciliating the Pundits and Moulvies. This was politic in the early stages of our Empire in India. It is much less needful now that our general principles of Government

are known, and the hand of Government is felt in all parts of the Empire protecting property and repressing crime. Compared with these substantial advantages, any little gratuity towards the support of ancient learning and of a privileged class sinks into insignificance. Government is now in a position to take up new ground, encouraging Education indeed, which is a sacred duty, but acting strictly on the principle of affording that education which is the best, and of refusing support to error in Science as well as in Religion.

CHAPTER XIV.

VERNACULAR EDUCATION.

It is now proposed to glance at the measures which have been adopted by Government for the promotion of purely Vernacular Education.

SECTION I.

Mr. Adam's Plan.

In 1835, Mr. W. Adam was directed by the Government to enquire into the state of Native education in the districts of Bengal and Behar. The results of his enquiries are contained in three valuable Reports, drawn up between the years 1835 and 1838.

It would be foreign to the design of this publication to attempt anything like an analysis of these Reports. It is only necessary to notice a few of the most prominent features, and to point out the reasons which induced the General Committee to follow a different line of action from that which Mr. Adam was led to recommend.

The leading principle of the plan proposed by Mr. Adam for the extension and improvement of public instruction, was to afford encouragement to existing Native schools. He thought that this was the most likely means of raising the character of the people, and of calling forth the efforts of the Natives themselves, without which, he believed, all other means for their improvement would be ineffectual. He was of opinion that the Native or Indigenous schools were capable of being greatly improved, without entirely changing their character, by the preparation of improved class-books, the appointment in each district of a Native Examiner of Teachers and scholars, and

the appointment of an Inspector for each four or five districts. To these means might be added a small grant of land in each village for the support of the Schoolmaster, and claimable on the recommendation of the Inspector. He also contemplated having an Anglo-vernacular school in each district, to which a certain number of promising pupils should be admitted, on small stipends, from the Vernacular schools. This Anglo-vernacular school was designed to serve as a Normal school, for raising up an improved class of Teachers.

The General Committee were not prepared to recommend the adoption of these views. They were of opinion that the execution of the plan would be "almost impracticable," and that it would also involve more expense than Mr. Adam supposed. "A further experience," they add, "and a more mature consideration of the important subject of Education in this country, has led us to adhere to the opinion formerly expressed by us, that our efforts should be at first concentrated to the chief towns or sub-stations of districts, and to the improvement of education among the higher and middling classes of the population; in the expectation that through the agency of these scholars, an educational reform will descend to the rural Vernacular schools, and its benefits be rapidly transfused among all those excluded in the first instance by abject want from a participation in its advantages."

The opinions of the General Committee were greatly influenced by the signal failure of repeated attempts already made, in different parts of the country, to improve the Vernacular or Village schools. The plan of Village schools had been tried at Chinsurah, Dacca, Bhagulpore, Saugor and in the Ajmere district; but in every instance, the result was unsatisfactory and discouraging. These scattered elementary schools were found to be doing "little or no good," and were ultimately concentrated into central Anglo-vernacular Seminaries.

Though not entertaining sanguine hopes of success, a majority of the General Committee agreed to recommend a trial of Mr. Adam's scheme on a small scale, the experiment being confined to a circle of twenty schools in the neighbourhood of Calcutta, and the expense of the experiment being defrayed from other sources than the ordinary Educational funds. The prospect of success

did not appear to be sufficiently great to encourage Government to act upon the suggestion.

SECTION II.

Vernacular Education in the North Western Provinces.

Mr. Adam's plan, which did not meet with much encouragement in Bengal, has been extensively acted upon in the North Western Provinces. When the Educational Institutions of the North West were separated from those of Bengal in 1843, and placed directly under the Government of Agra, the Lieutenant-Governor turned his attention to the object of organizing a system of Vernacular education. He considered it advisable to confine instruction in English to the Colleges and principal Schools, and to endeavour to promote education of an elementary kind extensively in the district through the medium of the Vernacular languages.

It was not considered necessary to establish new Vernacular schools, distinct from those which already existed and which enjoyed the support of the people. It was considered more advisable, that the aid afforded by Government should be applied to the improvement of the existing Native schools, or "Indigenous schools," as they are commonly called. After observing that the Anglo-vernacular schools established by Government in the Upper Provinces do not generally enjoy the support of the higher and middle classes, who for the most part stand aloof from them, the Lieutenant-Governor adds, in a letter on the subject of Native Education addressed to the Government of Bengal in August 1843:—but the letter throws so much light on the subject of Native Education, that it must be given entire.

"It cannot be concealed from any one who has been in the habit of familiar intercourse with the Native gentry in the North Western Provinces, that the Colleges or Schools established by Government have neither their countenance nor support: that to these Institutions they neither send their sons for education, nor do they themselves take the slightest interest in their existence, yet do they seek, through other means, to give to their children the best education they can afford.

"In proof of the foregoing position, the Lieutenant-Governor would only advert to the frequent instances which have occurred of

the necessity to close or give up Government Schools in various parts of these Provinces : at this moment, the schools at Jounpore and Goruckpore are declared, in the correspondence received from the Council of Education, not worth the cost of maintenance, and the latter to be in a condition which should at once be put an end to.

"In like manner, the Government school at Ajmere was closed last year, not because there was no desire for education amongst the community, but because they would not resort to a school which was not in unison with their feelings. The sentiments of Colonel Sutherland on this subject are strongly corroborative of His Honor's opinion. That experienced officer was anxious that the Government means should, if possible, co-operate with the existing establishments, so that the interest of the community should be retained, and their feelings carried along with the Government undertaking.*

"The Lieutenant-Governor cannot but think that by such a course only can real advancement be made in any scheme of general and useful education.

"The habits and customs of the influential classes in the North Western Provinces, cannot be judged of by those of the people in Calcutta. The former are more isolated, detached and spread over a vaster surface than in Bengal, and therefore cannot be acted upon in the same manner, as the masses in Calcutta and within its sphere may be.

"Every town in the provinces has its little schools ; in every Pergunnah are two or more schools, even in many villages is the rude school-master to be found, yet from not one of them are children sent to a Government school.

"The Government School or College is filled or supplied, not from the middle classes of native society, but from a lower rank, and from the hangers-on of our public offices, the inferior shop-keepers, the children of our burkendaz, and of individuals with whom the respectable classes would not desire their children to associate.

"It is vain to draw a comparison between a Free School in England or Europe and the Government Institution bearing that name in India. They are essentially dissimilar in their constitution, and so they will remain until the feelings of parents in both countries are similar.

* Extracts from Col. Sutherland's letter, dated 20th July, 1843.

Para. 3. "Still I was of opinion, from the first period of entering on my duties as President of the Local Committee, that this aversion arose chiefly from the school not being in unison with the feelings of the people or adequate to their requirements, and I continue of this opinion still."

"It was too a part of my scheme to endeavour to draw into our seminary thus remodeled, the teachers belonging to the Mudressa of the Ajmere Durgah, and those employed publicly or privately by Mahomedans and Hindoos of the city of Ajmere, as well as the Teachers whom we see, in various parts of the city and suburbs teaching a dozen or half a dozen little ragged boys in all the simplicity of the primitive Hindoo system, and thereby making their daily bread."

“To attempt then to force such a system of education on the natives of the provinces is, in His Honor’s opinion, visionary, and productive only of an useless expenditure of the-resources of Government.

“But that education may be advanced, that the people do desire to learn, and that there is no backwardness in any class or in any sect to acquire learning, or to have their children taught, His Honor, from long personal intercourse with all classes, is convinced. It only needs that our endeavours should be properly directed, that existing native schools should not be cast aside, as useless, and the whole population, as it were arrayed against us, because we will not bend to adopt an improvement upon existing means.

“Were our system one of encouragement, were we to hold out rewards to the master of a Village school, who could bring forward at a yearly or half yearly Examination the best taught youth, were we to encourage such youth to resort to our College, and their parents to send them, and, thence, after having acquired our sciences and the English language to return as school-masters to their native villages, to teach another generation of youths, who would follow in the same course, but who obviously would have gained a long step in advance, we might hope that real education would be extensively spread amongst all grades of society. But so long as we isolate ourselves, own nothing in common with the people, exhibit so little system in providing for their lucrative education, and excite alarm in their religious minds, by obtruding a zeal for proselytism prematurely, we cannot expect that our endeavours will be crowned with success, or will even meet with the support of those they are intended to benefit.”

It was at the same time proposed to introduce immediately a system of registration of existing Native Schools in the neighbourhood of Agra, and to make arrangements for their periodical Examination. With a view to this object, the Principal of the College of Agra was desired to collect statistical information in regard to the Village schools of the district; and, to assist him in his enquiries, four Native youths, under the designation of “Superintendents,” were placed under his orders. He was authorized to grant small presents of books and clothes, and sometimes of money, to deserving masters.

This plan of inspection with a view to improve the Indigenous schools, was soon after extended, by the appointment of Mr. Fink as Inspector, to which duty his whole attention was to be confined. The Inspector was directed to encourage all existing schools “by lending books, explaining the best mode of education, frequently examining the schools, and occasionally giving small rewards to those pupils who may

most deserve it." Every effort was to be used "to make the subjects taught, and the information conveyed in the Indigenous schools, tell directly on those concerns in which all the people are most interested." The object was to be kept in view of selecting some of the best pupils of the Indigenous schools for promotion to the Anglo-vernacular Colleges, where their education would be carried on to the highest desirable point.

Statistical enquiries continued to be prosecuted for several years, with a view to ascertain the exact state of Native education. According to the most correct information that could be obtained, it appeared that only a small part of the population enjoyed the benefits of education. In the district round Agra, the proportion of the male population under instruction between the age of 8 and 15 (which was assumed as "the teachable age") was found to be only about five per cent. of the whole. This calculation did not include those who were receiving domestic education, the exact number of whom could not be easily ascertained. Female education, as is well known, presents in the North Western Provinces, as in other parts of India, only a blank. There seems, then, to be no doubt that, as it is expressed in one of the annual Reports, "the great mass of the people are in a state of the greatest ignorance, and that there is no adequate means at work to raise them from this state."

In 1850, the Lieutenant-Governor obtained the sanction of the Home authorities, to a plan for the extension and more perfect supervision of Vernacular education. It was proposed to afford an education suited to the wants of the agricultural classes, and hopes of permanent success were drawn from the following considerations :

"There are few of the agricultural classes who are not possessed of some rights of property in the soil. In order to explain and protect these rights, a system of registration has been devised, which is based on the Survey made at the time of settlement, and which annually shews the state of the property. It is necessary for the correctness of this register, that those whose rights it records should be able to consult it, and to ascertain the nature of the entries affecting themselves. This involves a knowledge of reading and writing, of the simple rules of arithmetic, and of land measurement. The means are thus afforded for setting before the people the practical bearing of learning on the safety of the rights in land, which they most highly prize, and it is hoped that when the powers of the mind have once been excited into action, the pupils may often be induced

to advance further, and to persevere till they reach a higher state of intellectual cultivation."

The Lieutenant-Governor desired, as before, to afford encouragement to existing Native schools. In addition to this, it was now proposed to establish about sixty new schools in central localities, directly supported by the Government, and which might serve as models to the private schools. The number of District Visitors was to be increased to eight, directly subordinate to a Visitor General, with whom they would correspond, and from whom they would receive instructions.*

The Visitors were to offer their assistance to the Conductors of private schools, and, if it was accepted, they were to exert themselves in finding qualified Teachers, in providing improved class-books, and in regulating, as far as might be permitted, the course of instruction. They might also propose rewards to 'deserving Teachers and pupils.

The Indigenous Schools of the North Western Provinces, which have been so frequently mentioned in the foregoing remarks, may be divided into Hindi, Sanscrit and Persian Schools.

Hindi being the Vernacular language of these Provinces, Hindi schools are the most numerous. They generally afford what is called a common education, such as is suited to the most pressing wants of the poorer classes of the people. The instruction is confined to Reading and Writing in the Vernacular language, and to the simple rules of Arithmetic. The pupils of these schools usually pay something for their education. The regular income of the Teacher is said to be about 4 rupees a month. He also obtains occasional presents of food and clothes. If of the Brahmin caste, he also exercises the office of a Priest, and adds something to his income from this source.

The Sanscrit Schools, are designed chiefly for the instruction of the Brahmin class in the knowledge requisite for performing the duties of Priests. The standard

* It was proposed that the salaries of the agents employed should be as follows :—

Visitor General,	600 Rs. a month.
District Visitors,.....	100 to 150 ,,
Assistant Visitors,	20 to 40 ,,
Teachers,	10 to 20 ,,

of attainment is described as very low. The instruction turns chiefly upon prayers, ceremonies, and astrological calculations. The Teachers of these Schools afford instruction in Sanscrit gratuitously. But in very many cases they also teach Hindi, for which they do not refuse to accept a fee. The Inspector mentions in one of his Reports, that in 30 out of 36 Sanscrit schools visited, the Teachers supported themselves by teaching Hindi.

In the Persian Schools, the object is not to acquire merely a common education as in the Hindi schools, or an education suited to a particular profession as in the Sanscrit schools, but to acquire what may be called a polite education, such as becomes those who are to occupy a respectable station in life. The course of study is sometimes extensive, and it would be considered incomplete if it did not include the usual forms of address and correspondence. It is observed that Arithmetic is very generally neglected in these schools, the Teacher being himself very generally unacquainted with it.

In the Hindi Schools, the pupils, it is said, do not generally remain under instruction beyond the age of 12. In the Persian schools, they remain up to the age of 16; and in the Sanscrit schools, somewhat longer.

In all the Schools, learning by rote is a characteristic feature. The pupils rock backwards and forwards, and industriously commit the lesson to memory. A narrow utility, which aims at expertness in particular forms of business or ceremony, governs the whole scheme, not that larger utility which aims at the communication of enlightened views on all subjects and at the improvement of the character of the pupils. Large fields of knowledge which would open and improve the minds of the pupils, are left uncultivated, such as, to go no farther, History, Geography and Natural Philosophy.

One of the objects contemplated as a means of gradually improving the Indigenous schools, is the introduction of suitable class-books, which shall either render the acquisition of knowledge more easy in the subjects commonly taught, or shall carry the instruction somewhat beyond its present limited range. It is mentioned in one of the Reports, that it has been attempted to introduce elementary works on Grammar and Arithmetic, Moral Tales and a Treatise on the benefits of knowledge. It is

observed that Hindi schoolmasters receive these improved class-books with more readiness than those who teach Persian or Sanscrit.

SECTION III.

Vernacular Education in Assam.

Previous to 1844, the means of Government Education in Assam were concentrated at Gowhatty the capital of the Province, and at Sibsagar. In these schools, the system was followed of combined instruction in English and the Vernacular language. The principal Government Functionaries had repeatedly pointed out, that the system was ill suited to that Province, where instruction in English was not generally appreciated, and where the funds available for the promotion of education were so limited.*

In 1844, Government resolved to adopt a different system. It was determined that the Vernacular language should be mainly relied upon for the promotion of education in Assam. The Government letter on the subject proceeds thus, after intimating the abolition of the Local Committee at Gowhatty and the appointment of an Inspector of Schools directly responsible to the Commissioner :

“ The Inspector's duty will be to visit every school in the province as often as he may be able ; to exercise a vigilant control over the masters and teachers, requiring from the head of each school a monthly report of attendance and progress ; to see that the pupils in each school are supplied either gratis or at a moderate price with the books necessary for their instruction ; to recommend the establishment of additional schools in localities where they may be required ; to persuade the inhabitants, and especially the more respectable among them, to send their children to be instructed ; and generally to carry out the views of Government in diffusing throughout the province the means of a sound and gradually improving system of education *through the medium of the Native language.*

“ The school at Gowhatty, together with all the branch schools attached to it, will be placed under the Inspector's superintendence. The former will be considered as in its primary object a Vernacular school, but the Deputy Governor will not refuse to grant the means of acquiring a knowledge of English to those who may desire to

* The total expenditure in 1843-44 was Rs. 5425. It is to be observed that this was the yearly, not monthly, expenditure

profit by them, and for this purpose the services of the second master will be retained.

"In like manner the school at Sibsagur is abolished as an English school, and the services of the Head-master dispensed with. The assistant teacher and pundit will be able to carry on the duty of instructing the boys in the Vernacular, and the former can also instruct in English those who may wish to continue their studies in that language. The salary of Rs. 150 a month thus saved will be held available for the extension of Vernacular instruction in Assam, as soon as the most beneficial plan for the disposal of the whole sum or a part of it shall be determined on."

The Commissioner of the Province, to whom the foregoing letter was addressed, was likewise requested to favour the Government with his opinion as to the course of study to be pursued; whether the class-books ought to be provided gratuitously, or paid for by the pupils; and whether it would be well to demand a tuition fee from each pupil, as "an incitement to application."

There are now about seventy Government schools in the Province, attended by 3,000 pupils. Three of the schools may be considered Anglo-vernacular, with a preponderance of the Vernacular element. The others are purely Vernacular schools.

In the Vernacular schools, the instruction is quite elementary. The Inspector observes of one of the schools, and the same remark would probably apply to many more, that the pupils were able to read easy lessons, "but none was able to understand the meaning of a single lesson—not even the Teacher himself!"

The Inspector, in a late Report, is compelled to pronounce unfavourably of the results, so far as the experiment has been tried, of the system of instruction through the medium of the Vernacular language. He notices the extraordinary irregularity of attendance, as many as one-half of the pupils being not unfrequently absent, which he attributes to "the general apathy of the pupils to improvement of all kinds," and especially as regards "the cultivation of the mental and moral powers," to which they appear to manifest indifference if not repugnance. The Commissioner, too, admits that hitherto the results have been unsatisfactory, but he is of opinion that as much has been effected as could be expected considering the circumstances in which the Educational department of the province is placed, with an inadequate revenue, a limited establishment for the inspection of the

schools, an extremely low scale of allowance to the Teachers, and a want of suitable class-books. The Commissioner drew attention to the fact that, in the largest district of the province, the cost of educating each pupil fell short of 2 Rs. yearly, while in the Vernacular schools of Bengal it exceeded 7 Rs.

The number of pupils receiving instruction has fallen off considerably of late years. In 1847, it was about 5,000; it is now somewhat less than 3,000.

The Schools are supported by Government, school-houses being provided and the salaries of the Teachers paid from the funds of the State. It has lately been proposed by the Inspector to introduce the system followed in the North Western Provinces, of extending encouragement to the private schools likewise.

SECTION IV.

Vernacular Schools of Bengal.

About the same time that a system of Vernacular education was introduced in Assam, Government determined to establish a number of Vernacular schools in the districts of Bengal, Behar and Cuttack. These new schools were not designed to supersede, or in any way to interfere with, the Anglo-vernacular Institutions. They were designed for the instruction of those classes of the community, whom our Anglo-vernacular system of instruction did not reach. The views of Government are explained in a letter to the Board of Revenue, under whose superintendence the schools were placed, dated December 1844, the most important parts of which are embraced in the following extracts.

"The Right Hon^{ble} the Governor of Bengal has determined to sanction the formation of Village schools in the several districts of Bengal, Behar and Cuttack, in which sound and useful elementary instruction may be imparted in the Vernacular language.

"The number of schools which the funds at the disposal of the Government will admit of being formed, is one hundred and one, to each of which a master will be appointed capable of giving instruction in Vernacular Reading and Writing, Arithmetic, Geography and the Histories of India and Bengal.

"The salaries of the Masters will be as follows :

20	Masters at 25	rupees a month.
30	at 20	"
51	at 15	"

"The schools will be established in any two or three of the principal towns of each district, where the inhabitants may be willing to provide a suitable building for the purpose, and to keep it in proper repair. The Collectors or Deputy Collectors of each district, will take care that the intentions of Government in this respect are universally known before they decide on the location of the schools, and invariably give the most populous places the preference.

"It is the desire of the Government that all boys who may come for instruction to these schools should be compelled to pay a monthly sum, however small, for their tuition, and also be charged the full value of books supplied to them from the public stores. Gratuitous education is never appreciated, and moreover, the necessity for payment tends to induce more respectable classes to send their children to the Government schools. All are equally in want of instruction, and it is obviously proper to begin with those who can not only contribute means for its further extension, but influence others by their example to follow the same course."

The system of instruction to be followed in these Vernacular schools, and the extent to which it was deemed advisable in the first instance to carry it, will appear from the following extracts of a letter, dated March 1845, to the Board of Revenue. The system was to be uniform in all the schools.

"After each lesson in Spelling and Reading, the pupils should be made to copy several of the words from the book with great care, and several times over. They must be prevented as much as possible from learning their lessons by heart, without spelling through, or noticing the formation of the words. Until they can make out the words by themselves without assistance, the master will read each lesson over to them slowly before hand. The pupils must be kept in classes, and the plan adopted of allowing them to take places when one corrects another."

The elementary Spelling Books and Readers to be used, which are those published by the Calcutta School Book Society, are then named.

"Each reading lesson being over, the pupils should be required to spell every long word, and to write from dictation a few lines in it. The arithmetical Tables must be got by heart, and the pupils practised every day in mental addition and subtraction. The pupils may next read the following books :

Bengali.

Keith's Grammar,
Harle's Arithmetic,
Yates' Reader.

"The Grammar should be got by heart. The pupils should still be required to spell the more difficult words, and to write from dictation passages in their reading lessons. They should likewise parse every sentence and answer easy questions on Grammar connected

with what they read. The books which may then be given to them are,

Bengali.

Marahman's History of Bengal,
Pearce's Geography.

"The pupils should be constantly practised in composition and letter writing, and their studies in Arithmetic should also be continued. They should parse daily three or four lines of their reading lessons, and be required to correct bad spelling and grammar. They should be minutely questioned upon every particular in the History they read, and occasionally called upon to give written answers to the questions proposed. This subject should never be read without a map. The more advanced pupils may be required thrice a week to write essays and letters on various subjects, which should be valued, not for their length, but for their grammatical and orthographical correctness and for their closeness to the matter proposed."

It is hoped that no apology is needed for the length of the foregoing extracts. In forming an estimate of the success of these Vernacular schools, we must look at the original design, in which there is certainly nothing Utopian, but which is modest, simple, and practical. And, some years hence, when Vernacular education has passed beyond these narrow limits, it will be interesting to observe the first steps of its progress.

It was the wish of Government that the pupils should pay something for their education. The fee was fixed at one anna per mensem for each pupil, exclusive of the value of the books supplied. The schooling fees were allowed to be given to the Masters, "either in whole or in part, as a reward for the diligent and successful discharge of their duties." It was subsequently determined that incidental expenses should also, in certain cases, be paid from the surplus schooling fees, Government not wishing to defray any charges except the fixed salaries of the Teachers.

The following Table shews the number of schools originally allotted to each district, together with the number of schools established, the number of scholars and the amount realized from schooling fees from the year 1845 to 1849.

Divisions.	1845.			1846.			1847.			1848.			1849.		
	No. of schools allotted.	No. of schools established.	No. of scholars.	Rs. realized during the year.	No. of schools established.	No. of scholars.	Rs. realized during the year.	No. of schools established.	No. of scholars.	Rs. realized during the year.	No. of schools established.	No. of scholars.	Rs. realized during the year.	No. of schools established.	No. of scholars.
Jessore,	19	8	339	36	18	693	414	19	697	*	19	707	651	16	607
Dacca,	15	4	109	*	11	171	*	12	265	*	12	259	238	5	160
Moorshedabad,	17	2	59	*	11	311	126	11	420	*	13	431	240	12	407
Bhagulpore,	17	5	192	*	10	252	210	7	295	*	7	220	347	7	174
Patna,	14	0	0	0	3	66	14	3	63	*	5	92	35	5	92
Cuttack,	11	11	300	*	11	237	147	10	243	*	11	286	153	9	231
Chittagong,	8	0	0	0	7	*	*	7	*	*	6	100	56	4	62
Total,	101	30	999	36	71	1,730	911	69	1,983	1,534	73	2,095	1,723	58†	1,733
															1,208

The mark * denotes, no returns.

† This was the number during part of the year only. At the close of the year, fifteen of these schools had been relinquished.

The number of scholars marked in the foregoing Table, denotes the average daily attendance, and not the aggregate number on the rolls. The schooling fees do not include the sum paid for class-books, the proceeds of which may be estimated at nearly two-thirds of the schooling fees.

More success has been met with in the districts of Jessore and Moorshedabad than in the other districts. Cuttack commenced well, but there has been no improvement in point of numbers since the first year.

It may be observed that the number of schools is not so great now, as it was at the end of the second year of the experiment, and that the aggregate number of scholars is now just about equal to what it was then. Some of the schools which have been abolished, were relinquished in consequence of there being private schools in the neighbourhood, which rendered the means of education generally available without the aid of Government.

Generally speaking, the number of withdrawals during the year is nearly equal to the number of pupils in attendance. This shews a very remarkable fluctuation. Many of the boys, after being under instruction for only a few months, go away, and are then succeeded by others. It is clear that little impression can be made upon them while they are thus continually changing.

In order to complete this outline of the Vernacular schools of Bengal, it is desirable to subjoin the opinion of the Superintending Board in different years as to the success of the scheme :

“ There can be no doubt, the Board think, that the measure, so far, has been less successful than might have been anticipated—and this, notwithstanding the officers of Government have every where evinced great interest in the scheme, and made great efforts to further it; and they are of opinion that the results sufficiently indicate that the measure is not likely to succeed on its present footing. The motives of Government have certainly not been fully appreciated anywhere, and in Belur and some parts of Cuttack they are mistrusted. In Patna, Tirhoot and Fureedpore it has been found impossible to establish any schools, and in all the other districts those which have been established are, with few exceptions, very ill attended.”—*Report for 1846.*

“ The success of the operations of the year has been of a very mixed character, and, upon the whole, not encouraging; but the Board are by no means prepared to agree with those who advise that the Government scheme should be at once abandoned. On the contrary, they conceive that good must result from thus directing local attention and enquiry to this most important subject, and as atten-

tion is apt to flag and enquiry to become vague and desultory when employed upon matters purely speculative, it is very essential, in their opinion, to maintain for the present, some, at any rate, of these substantive establishments. The Government scheme, they observe, has been condemned as premature, because the schools have been set up without a due provision of properly qualified teachers, and a regular series of elementary books : perhaps better grounds for such criticism would have been afforded, had masters been trained and books printed before there were either schools or scholars."—*Report for 1847*.

"From the observations of the local officers, and the results of the experiment hitherto, the fate of the Vernacular Schools must, the Board think, be regarded as sealed; success is quite hopeless, in their opinion, when all those entrusted with the extension of a scheme of this nature entertain such opinions as they have expressed, not only respecting its success, but its claims to success. Nevertheless, the Board are not disposed to abandon the plan so long as any vitality remains."—*Report for 1848*.

In reviewing the working of the Vernacular Schools for 1849, the Board pronounce no general opinion as regards the measure of success. It is merely mentioned that, of the 58 schools in operation during part of the year, 15 have since been closed. It would therefore appear by the last Report, that the number of Vernacular Schools is now reduced to 43.

SECTION V.

Vernacular Schools of Bengal continued.—General Remarks.

A perusal of the Reports of the Vernacular Schools, leads irresistibly to the conclusion that they have as yet taken no firm hold of the Native mind. No deep interest has been awakened. The people are indifferent. In some districts the indifference passes into distrust and opposition.

In order to ascertain in what particular places Schools were most wanted, it was made a condition of establishing a school, that the inhabitants should provide a school-house and undertake to keep it in repair. A number of school-houses were built by local subscription, in 1845 and the following years. But it subsequently

appeared that in many places where schools were established, there was no general desire for Vernacular instruction—for such Vernacular instruction as Government was prepared to supply. The subscribers were usually one or two wealthy Zemindars, who were influenced by a desire to please the Government Officers. The inhabitants generally subscribed nothing. Under these circumstances, the mere erection of a school-house was no sufficient proof of a deep-felt desire to promote or receive education.

In some districts, even this doubtful evidence was wanting. In the neighbourhood of Patna, not a rupee was subscribed for the first year or two for the erection of school-houses. In some places, the inhabitants declared, in a characteristic manner, their willingness to keep the school-houses in repair, but refused to subscribe anything towards their erection.

One of the principal causes of the failure, or, if the phrase seems more appropriate, of the doubtful success of the Vernacular Schools of Bengal, seems undoubtedly to be that the means of obtaining an elementary Vernacular education already exist, to a considerable extent, in private schools throughout the district. This is a point which the local officers frequently notice in their Reports, and as to which there is great unanimity of opinion. The Reports are full of such observations as the following: an elementary education is to be had in numerous private schools; there are few large villages in which elementary Vernacular instruction may not be obtained, at little or no expense; there are private schools in every village for teaching the elements of reading, writing, and arithmetic; there is scarcely a village which has not one or more private schools, which afford the means of a common Vernacular education.

Another cause to which the failure, or, at best, only partial success of the Vernacular schools has been attributed by some of the local officers, is the demand of a schooling fee. The fees are viewed with general dissatisfaction. It would also appear that the elementary education afforded by the numerous private schools, can be had almost for nothing. The Native school-masters are content with a very small remuneration, which often consists almost wholly of small presents of food and clothes. It

is also an object of ambition to the wealthy classes, to provide instruction for those who cannot pay for it.

Another cause of the limited success of the Government scheme of Vernacular education, is that the schools are too purely Vernacular for the actual state of feeling of the people. It seems certain that those classes of the community whose minds are alive to the advantages of education, are desirous of acquiring some knowledge of English along with Vernacular instruction. The proximity of an English school, generally acts as an extinguisher to a purely Vernacular school. Some of the local officers report that the cry for English is universal, and that the boys at school thrust their books into the master's hands and insist upon being taught English. Others report that the respectable Natives of the district expressed regret that Government should establish Vernacular schools which they do not want, and withhold English schools, which they do want and which they cannot have without the aid of Government. The conclusion to which many of the local officers are led is, that instead of prohibiting English in the Vernacular schools, all boys of a certain age should be encouraged to learn it. They believe that then, there would be no want of pupils. This desire for an English education is not confined to the neighbourhood of, Calcutta, but has penetrated pretty generally into every district of Bengal.*

* The following extracts strongly confirm these remarks. The Report of the school at Nattore for 1846, states that the boys could read the elementary Spelling-book and knew the Multiplication Table; and that the average daily attendance was seven boys. The Collector adds :

"The Native gentlemen who constructed the school-house, informed me that the institution was useless. They expressed deep regret that Government should support Vernacular schools which they do not want, and withhold English schools of which they stand so much in need. In the town of Nattore, I visited a Native Patsala held in a most indifferent shed. It was taught by a Byragee, who received no salary, and did not desire the pay of Government. My stopping at the Patsala attracted a crowd; and when they learnt the object of my enquiry, they at once expressed ridicule for the Government institution, whilst they were lavish in the praises of their own. They said they did not want Government to teach them their own language, and they called upon me to substitute an English school in its stead, as without the assistance of Government instruction in English was unattainable."

We may now consider what are the best means of improving the Vernacular schools, and of rendering them more popular.

The most obvious means is to improve the character or quality of the instruction, by combining with elementary instruction some of the higher branches of European knowledge. What seems to be chiefly wanted is not inferior schools which supply the bare rudiments of education, but schools which will carry education beyond the point which the Natives can themselves reach by their own unassisted efforts. The Superintending Board are of this opinion. In the Report for 1847 are these words: "More or less, and in one form or other, there is no doubt that in most districts some means of common Vernacular instruction are available, and the Board

In 1848, Mr. Dunbar, Commissioner of the Dacca division, reports as follows:

"I am confident that, except in rare instances,* the schools, as at present constituted, will not succeed. They have not the feelings and wishes of the body of the people in their favour, and this is quite enough of itself to account for their failure.

"In a case like this, the good will and favourable disposition of the people are the only foundation upon which we can build with any hope of success. Let us then enlist these in our favour, by conceding somewhat to public opinion. The desire to learn English is strong and unmistakable, all over the country. Every year that passes will shew more and more the inutility of holding out to the community, as a boon, what, under existing circumstances, they will not regard in that light; and every year will add to the number and importunity of those who are eager to have English schools established amongst them. Again, therefore, I say, let English go hand in hand with Bengali. Combine the two in one system of education. Break up the unprofitable schools in the Mofussil, and have in every district, at the sudder station, one thoroughly good and efficient school, with competent and well paid masters, where boys may receive a generally useful education, in both languages, short only of what can be given in the Colleges. More than this, I think, is not at present required. No doubt, the time will come, when more ample provision must be made, and means taken for putting the acquisition of knowledge, more generally and more readily, within the reach of the whole body of the people; but in the meantime, and under existing circumstances, I think the plan, which I recommended in my last report, is that which is best calculated to do immediate good."

The Commissioner of Jessore gives an equally decided opinion, which will be again referred to hereafter in connection with the views of the Board, in favour of combining instruction in English with instruction in the Vernacular.

conceive it to be the design of Government to lead and improve, and raise the tone of these, and to compete with them, if at all, by bestowing a higher and not a cheaper education." The reply of Government perfectly coincides with these views. "It is the design of Government to afford models for the mass of schools, and so to extend generally an improved system of Vernacular education."

Closely connected with this object of affording a superior kind of instruction, is that of employing a better class of Teachers. The local officers agree very generally in the opinion, that one cause of the small success of the Vernacular schools is the inferior class of Teachers employed. The Council of Education are unable to supply good Teachers, in consequence of the small salaries attached to the situations. The maximum salary is 25 rupees a month. The discretionary power which the local officers possess, of awarding a part or the whole of the schooling fees to deserving Teachers, has been acted upon very sparingly. In 1847, out of 1534 rupees collected, only 182 rupees was awarded to the Teachers. In no instance has the income of the school-master, including both salary and gratuity, exceeded 30 rupees a month; which, with the opportunities of more lucrative employment presented by other occupations in Bengal, is insufficient to command the services of really superior men. Some are of opinion that a Normal School is all that is wanting, to turn out any number of first rate Teachers. But no kind of training which has been hitherto devised will succeed, on a large scale, in inducing men to accept of smaller remuneration as Teachers, than they can obtain in other occupations.

Those boys who distinguish themselves by more than ordinary proficiency, should receive some kind of reward. Scholarships, on a small scale, might perhaps be introduced. At all events, Book Prizes may be awarded; which does not appear hitherto to have been done. This is one of the most obvious means both of encouraging the boys, and of creating an interest in the Government schools in the minds of the friends and neighbours of the boys. The Prizes should consist of the best Books which can be procured in the Vernacular language. The binding might be beautiful and highly ornamented, so as to

enhance the value of the Prize in the eyes of all who see it.

Along with these improvements, some means of supervision is wanting, similar to what has been introduced in the North Western Provinces, where there is a Head Visitor with a staff of Assistant visitors under him. This supervision might gradually be extended beyond the Government schools, so as to embrace a large number of the private schools likewise. Much would depend upon the prudence, intelligence and activity of these Visitors. They would, in the course of their visits to the schools, train the Teachers by their example and advice, and would thus serve all the most useful purposes of a Normal school. They would regulate the course of study, would introduce the best class-books, and raise the instruction to as high a point as circumstances required or permitted. They would report with impartiality what Teachers are most deserving of reward and promotion, and thus cherish in them principles of honour and duty. They would collect exact statistical information on the state of Native Education, and would furnish Government with data by which to judge of the progress made, and to what extent and in what direction to renew its efforts. They would be a connecting link between the Anglo-vernacular and the Vernacular schools, visiting both; selecting the best pupils of the latter for promotion to the former, and so aiding in the success of this experiment and observing its effects.

No opinion ought to be pronounced against Vernacular Education, until a system of supervision has been tried on an extended scale and for a number of years. This means of improving the schools, has not escaped the notice of the Superintending Board, who, however, allude to it in a desponding tone. The following observations occur in the Report for 1848.

“The Board are further of opinion that considerable reaction might take place, if the schools were placed under a Visitor with assistants to enable him to control them; but, with the present supply of books and teachers, such a change of system does not appear desirable; they would therefore allow the existing system to linger on, encouraging zeal in the cause wherever shewn, but making no further endeavour to force the matter, where all are unwilling or indifferent. After a time, when superior books and superior teachers shall be procurable, and perhaps too increased funds avail-

able, possibly Vernacular schools under a Visitor, instead of under the Commissioners and Collectors, may succeed."

The Board would not appoint Visitors, until superior books and superior teachers are procurable. But there is at present no want of school-books in the Vernacular languages, and there is no necessity for waiting until better books can be procured. Then, with respect to superior teachers, the appointment of Visitors would be the very best means of creating them, always assuming that the rate of salary is sufficiently high to induce superior men to remain contentedly in the field. The third obstacle to which the Board allude, "increased funds," is the only real obstacle.* It is indispensable that a large grant of money should be set apart for the support of Vernacular schools, corresponding in amount to the importance of the object. This being done, the appointment of Visitors need no longer be delayed.

With reference to the particular means of improving the schools and "giving them value in the eyes of the Natives," by combining instruction in English, the Board are decidedly opposed to it, and not without reason. In the Report for 1848, it is mentioned that Mr. Harvey, Commissioner of the Jessore Division, had brought to the notice of the Board the general wish of the people that Government should establish English schools. Mr. Harvey was of opinion that the people are amply provided with the means of purely Vernacular instruction, and strongly recommended the introduction of English into the Vernacular schools. The Board replied as follows :

"As Mr. Harvey's proposition is quite foreign to the plan and objects of the Vernacular schools, it is not necessary to found any practical measures upon it. The Board are willing to believe that the avidity of the people for an English Education is as great as it is represented to be ; but they consider that the people have in this instance mistaken their true interest. If the grand motive for desiring an English Education be to become qualified for holding posts

* The total amount disbursed by Government on account of the Vernacular schools, during the last year of which we have any Report, was 12,452 rupees, or little more than a thousand pounds per annum. Even this small sum is given with reluctance. The Board are enjoined, "on financial considerations," not to establish any more schools "without reference to Government in each case." The Board "can exercise their discretion in abolishing any schools, over and above those indicated for abolition."

under the Government, (and no other motive of equal force can be conceived,) it is to be observed that situations in which the Vernacular alone is useful are far more numerous than those requiring a knowledge of English. But all cannot have employment under Government, even in situations requiring a knowledge only of the Vernacular language; and it is needless to say that the true value of education, whether in English or the Vernacular tongue, consists in advantages of much greater moment to the interests and happiness of the masses than the one that the public feeling seems almost exclusively to attach to it, viz. the prospect it opens of employment under Government. In the department of English Education the Government has done all that seemed proper or practicable, with reference to the exigencies of other departments of the State. An English Education can be placed within the reach of only a comparatively small number possessing the means of availing themselves of its benefits, and its great expense would prove an insurmountable obstacle to its introduction amongst the masses in the villages."

SECTION VI.

Vernacular Class-Books.

The preparation of class-books in the Vernacular languages, was one of the first objects that engaged the attention of the friends of Native Education. Long before the re-organization of the Educational Committee in 1835, the Calcutta School Book Society had commenced its useful labours, and had published and brought into circulation many thousands of class-books. The Society still exists, and has only relaxed in its efforts, because a large number of books, all that are most useful for the purpose of a good elementary education, has now been prepared.

The old Educational Committee did not overlook the importance of preparing Vernacular class-books, though its zeal was in a great measure drawn off in the direction of Sanscrit and Arabic. So far from the importance of the object being under-valued, there was rather a disposition to exaggerate it. There was a tendency to believe that if books were only translated into the language of the people, they would certainly be read, and all good effects would follow, without considering that the people themselves required to be "translated," so to speak, before they could understand and appreciate the books.

The re-organization of the Educational Committee in 1835, and the new principles which at that time gained,

the ascendant, checked the desire for Translations. It is true the object continued still to be openly recognized. We find the Committee declaring in the annual Report for 1835, that the formation of a Vernacular Literature must be considered as "the ultimate object to which their efforts must be directed." But for five years, little was done. A well informed opponent complains, in 1841, that the Educational Committee, and also the Calcutta School Book Society, "had ceased from all active patronage of the Vernacular."

After this long pause, Lord Auckland drew attention to the object. He expressed himself as favourable to the translation of books for the purposes of "common instruction," admitting at the same time that the preparation of an extensive series of larger works, for the purposes of a more advanced education, could only be effected gradually.

The known interest which Lord Auckland took in the preparation of elementary class-books, gave an impulse to the Educational Committee. In 1841, a Sub-Committee of the General Committee, including the names of Sir Edward Ryan, Mr. Prinsep, Mr. Millett and Mr. J. C. C. Sutherland, was appointed for the purpose of collecting information and deciding upon a plan of action. A correspondence was opened with the Boards of Education at Madras and Bombay, with a view to obtain their co-operation, in accordance with the views of the Governor-General and of the Court of Directors, who were of opinion that the three Presidencies might here act "in concert." The views of the Sub-Committee, so far as it is desirable to bring them forward in this place, will appear from the following extracts from their report.

"The works necessary for the Grammatical study of the several Vernacular languages of India, will be best prepared at the Presidencies where those languages are respectively current; but with this exception we conceive that there will be little difficulty, apart from the general difficulties of the undertaking, in preparing at one Presidency, with the aid of suggestions and advice from the others, a series of books adapted for Native pupils in all.

"Of the difficulties attending the preparation of the series we have formed to ourselves a very high estimate, and after the best consideration we have been able to give to the subject, we have arrived at the conclusion, that the employment, under the superintendence of the Committee, of one or more persons selected for their qualifications, who would either gratuitously or on salaries devote a portion or the whole of their time to the task, will be found the only effectual

means of securing, within a moderate period, the satisfactory accomplishment of it.

"The commencement would be made with the most elementary books of the series ; and in the course of the work, it would be necessary to examine all the books in every branch of knowledge designed to be taught, which are now in use either in this country or in England, selecting what is best from each, and, by proper modifications and additions, adapting the compilations to the intellectual and moral wants of the people."

After some further general recommendations, the Committee adds :

"The above scheme, however, may be considered to involve more expense than the Government is prepared to incur, and the difficulty of finding at once persons willing and competent to undertake the different branches of science and literature into which the subject divides itself will also be an objection. A less comprehensive, but perhaps more productive scheme has been suggested, that is, to invite, by all possible means, gentlemen competent for the work to undertake, with the assistance of learned Natives, the adaptation or preparation of the required books, the Committee declaring the departments and kind of work, and promising a reward for any one that may be approved and published. It is conceived that the reward thus offered, which we would rate at 1000 rupees for an ordinary sized volume or treatise on science, would be a fit remuneration for the gentlemen to hold out to Natives with whom they might be associated, in addition to the credit that would attach to an approved publication under their name; and that thus a stimulus would be afforded in acceleration of the progress now making in other ways; and several gentlemen in different parts of the country would give their attention to the preparation of the works desired.

"For the carrying out of this scheme, the Committee would require a special Examiner of the works submitted, unless there should be amongst its members persons competent and willing, and possessed of the leisure, to undertake the duty."

The Report of the Sub-Committee, of which the foregoing extracts form the most solid part, contains some useful information, but it is marred by a degree of hesitation for which it would not be easy to account, if we did not bear in mind the real difficulties with which the subject is surrounded.

One of the principles agreed upon was, that the class-books should first be prepared in English, "as by that means they could be translated into various languages, and would thus impart a character of uniformity to the whole educational system." The Board of Education at Bombay fully concurred in this opinion, and further recommended that the Vernacular books should, as far as

possible, be "counterparts of those used in the English schools."

It was also proposed that before the compilations received the Committee's final sanction, they should be examined by the Boards of Education at Madras and Bombay. A more effectual plan could scarcely be devised for causing delay and putting a stop to all progress.

The particular works which it appeared most desirable to prepare were, a Vernacular Reader; a Description of the several Districts of India, in Parts, each Part to be read in the Schools of the particular District treated of; a History of Bengal; a General History of India; an Account of the Wonders of Nature and Art in India; and a book of Moral instruction. Some other books of a less striking character are mentioned, closing with "An Ethnological View of the Rise and Progress and Fall of Kingdoms and Empires"—a stupendous work, which no European in India has time to prepare.

It is one thing to draw up a catalogue of Books with appropriate titles, and another thing to compile them. The first of the foregoing Books was prepared by Dr. Yates, and has been introduced as a class-book. Of the rest, the title only has been produced. Some previously existing works have, however, been translated into Urdu and Bengali, among which may be mentioned Marshman's History of India.

The only considerable work which has been undertaken since, is the *Encyclopædia Bengalensis*, under the superintendence of the Rev. K. M. Banerjea, embracing distinct Treatises on various subjects somewhat in the style of Lardner's *Cyclopædia*. The Treatises are for the most part reprints, in some cases without alteration, and in others with modifications to adapt them to the circumstances of India. The Council of Education exercise a supervision over the selections, and over the alterations judged necessary.

It ought to be mentioned that some progress has been made in the preparation of elementary class-books, by the Managers of the Patsala attached to the Hindu College. The Managers appear to have intended, at one time, to prepare works of a high order, including treatises on Law, Political Economy and Morals. No one requires to be told that the progress of Vernacular Education,

more especially in the Patsala, has not yet been such as to create a want for such works.

Among the easy elementary works prepared for the Patsala, were a Spelling-book and an Arithmetic. They were submitted to Dr. Yates for his opinion, who reported that they contained nothing of importance which had not been previously published by the Calcutta School Book Society.

In the discussions which took place on the subject of preparing Vernacular class-books, the object of adapting them to the circumstances of India was, as a matter of course, often noticed. None of those who took an interest in the question appear to have held the principle more firmly than Mr. Wilkinson. He observed that, "Illustrations should be drawn, as far as they can, from India, and the habits and customs of the people, and from what they are already familiar with. In this respect a sufficient latitude to translators will not only be allowable, but it should be freely made use of to render the subject matter plain." He gives as an example of original matter requiring to be added to some of the class-books, that in Geography, such details should be added as the course taken by opium, cotton, &c. in arriving at their destination. Similarly, he thought that the notions and opinions of the people of India were in many respects erroneous, and that particular treatises were required to correct these errors. Thus there could be no doubt that their notions require correction on such subjects as Astrology, Witchcraft, Fate,* False Testimony, Slavery, Infanticide, Female Education, Marriage of Widows, &c.

The Board of Education at Madras also pointed out the importance of directing attention to "adaptations rather than selections" of English works, and to a wider

* Mr. Wilkinson observes: "Their perverted notion in regard to Fate, and the consequent uselessness of personal exertion and perseverance, require to be eradicated by much oral explanation, and by facts, and, if possible, living examples illustrating the signal success generally attending good principles and sound judgment in all grades of life. A little Maratha Book of Stories, illustrating by examples taken from ordinary Hindoo life, the ill effects of addiction to different vices, and the happiness and prosperity which usually follow a life of virtuous exertion, has proved of very great assistance to my Teachers in their endeavours to inspire their scholars with a zealous desire to improve themselves."

application of the term adaptation "than may have been hitherto surmised." Captain Cunningham also observes, in a letter addressed to the Council of Education at a later period, that "it is greatly to be desired that even the ordinary Reading Lessons should be *Indianized*."

The demand for the Vernacular Books published, whether by the Educational Committee or by Societies, is understood to have been almost exclusively confined to the Conductors of schools. There is very little private demand. It is of course to be expected that the demand for elementary School Books should be confined to schools. But one would suppose that books of a higher character and of more varied interest, such as a History of India, a Treatise on Natural Philosophy, a Gazetteer of India, &c. would meet with a ready sale among the Native public. Such is not the case. It is scarcely safe to publish a book in any of the Native languages, unless a steady demand for it can be calculated upon from the Conductors of schools.

In some instances, the small private demand may be accounted for by the high price of the books offered for sale. Three rupees, four rupees, five rupees, which is not unfrequently charged, is more than most Natives are willing to pay. Nor need this cause any surprize. It is more than people in England are willing to pay, except for the best books.*

SECTION VII.

Vernacular Class-Books, continued.

Having thus briefly described the efforts made by the Educational authorities of the Lower Provinces for preparing Vernacular class-books, it is now proposed to give an equally brief sketch of the Vernacular Society formed at Delhi, which, though not strictly a Government institution, was established by Government Officers, had for its object to supply suitable class-books to the Government Colleges, and was liberally though indirectly encouraged by the Government of the North Western Provinces.

When Mr. Boutros became Principal of Delhi College in 1841, he was strongly impressed with the im-

portance of making Urdu the medium of instruction in the Oriental department of that Institution. But he found there was a want of good class-books in that language,—not a want of elementary Readers, and of treatises on the Elements of Grammar, Geography and Arithmetic, but a want of class-books of a higher kind, corresponding to those studied by the most advanced students of the English department. He therefore resolved immediately to commence the work of translation. His plan of operations will be understood from the following extracts from his Report on the subject, submitted for the information of the Lieutenant-Governor.

“The Native Teachers and some of the senior pupils of the English department, on the invitation of the Principal or in communication with that officer, undertake to translate into Urdu a certain English work whether printed or in manuscript. They have hitherto in general been told that if their translations were good, they would, as soon as practicable, be printed, and from six to twelve annas reward per printed page (according to the difficulty of the task and the quality of the translation) would be paid to them. Previous to the translation being printed, it is revised either by the Head-master or the Principal in the presence of the Translator, or of some other competent Native Teacher, during leisure hours. This done, the work is made over to the printer, and some competent person (generally the Translator himself) requested to revise the proofs.

“Of the translations of School Books hitherto printed for the use of the Delhi College and other Educational Establishments, only one hundred copies were struck off. Most of those books have been since disposed of; and many used as school books in the Madressa, the Teachers noting in the course of their lessons all errors, obscure passages, &c. which in their opinion required correction. These corrections will be made in the second edition; and as each successive edition will be submitted to a similar process, it may be expected that the translation will become in the end free from all errors of any importance, if it be not already so.”

The great merit of this plan was, that it furnished the means of translating a large number of works in a comparatively short time. No one has ever ventured to say that the translations were models as regards elegance of style. Such was not aimed at, such could scarcely be attained at first, certainly not by the method employed. By the method employed, books were manufactured on a large scale. The great object aimed at, was to supply the article abundantly, speedily and cheaply. It was chiefly scientific treatises that were

translated, in which the sense is of more importance than the style. A method of translation which would have murdered the polished periods of Addison, might be not altogether unsuitable for a work on Geology, or even for Mill's Political Economy or Bentham's Principles of Jurisprudence.

Soon after Mr. Boutros' labours commenced, a Society was formed at Delhi for "the promotion of knowledge in India through the medium of the Vernacular language."* The plan which Mr. Boutros had set on foot, was taken up and patronized by this Society. Translations continued to be made by the Native Teachers and Senior pupils of the College, who received some remuneration for the work.

It was considered of importance to sell the works cheap; if possible for not more than the cost of printing. In order to defray the expense of translation, subscriptions were solicited from the friends of Native Education. The call was most liberally responded to, by a large number of European and Mahomedan gentlemen of the North Western Provinces. Nearly 15,000 rupees was in a short time subscribed.

The Society, at the time of its formation, contemplated publishing works in Bengali and Hindi as well as Urdu. But afterwards, it was found desirable to confine its efforts to the preparation of works in Urdu alone.

The following are some of the Books which it was proposed to translate:

Introduction to Natural Philosophy.

Mill's Political Economy.

Bentham's Principles of Jurisprudence.

Macnaghten's Hindu and Mahomedan Law.

Abercrombie's Intellectual and Moral Powers.

Paley's Natural Theology.

Combe's Physiology.

Goldsmith's Animated Nature.

Selections from Plutarch's Lives.

Selections from Urdu Poets.

Selected Critical Notices of Oriental Works.

In 1845, or about three years after the Society was established, forty-seven volumes had been translated and

* Mr. Boutros was the first Secretary of the Society. He was succeeded, in 1845, by Dr. Sprenger.

printed, at an expense to the Society of only sixteen thousand rupees. It is stated that eighty per cent. of the books sold were taken by Government or by the Council of Education, to be distributed among the Educational Institutions. There has of late years, it is understood, been a larger private demand, the books sold to private individuals being in some years nearly equal to those sold to Government.

The following appear to be the only books for which there was any private demand from the Native public in 1845, the Report for which year alone clearly distinguishes between the books sold to Europeans and those sold to Natives.

<i>Books.</i>	<i>No of copies sold to Natives.</i>
History of India,	19 Copies.
History of England,	12 "
Marshman's Civil Regulations,	4 "
Introduction to Natural Philosophy, ..	15 "
Arnott's Physics,	5 "
Euclid,	35 "
Practical Geometry,	13 "
Gulistan,	21 "

Of the other books published by the Society, not a single copy appears to have been purchased by private individuals among the Natives during the year referred to. One cause of this, there can be no doubt, was the high price of the books. The following prices, it will be allowed, are too high, and would admirably answer the purpose, if the design of the Society were that the books should not sell.

Ram Chund's Algebra,	Rs. 7 4
Ditto ditto Calculus,	7 0
Maritime and Inland Discoveries,	11 4
Sermon on the Mount,	0 8

Not a single copy of the "Arabian Nights," one of the Society's publications, was sold, in consequence, as was supposed, of the translation being inelegant. The printing was also described as "execrable." If to this be added a high and almost prohibitory price, the shyness of the public to purchase is sufficiently accounted for.*

* The Secretary of the Society reports as follows in 1845. "I trust that a careful economy in the printing establishment, will

Some of the friends of the Society have strongly recommended that, with a view to create a taste for reading among the people generally, or to meet that taste where it already existed, works of a popular character should be published, which would combine to a large extent entertainment with instruction. It is well known that the Natives enjoy Tales, Fables, and generally what may be called light reading. Little has been yet done to gratify this taste. They have been provided only with heavy reading; with Mathematics, Logic and Political Economy. This is what is called "useful knowledge." But, the readers of such works will always be few in number; whereas books which amuse the fancy while they instruct, would be read by a larger circle and would be more truly useful.

It has been mentioned that the Delhi Society did not look for perfection, in the earliest editions of the works it published. It was expected that each new edition would be an improvement upon the preceding. The following remarks on the subject occur in one of the Educational Reports of the North Western Provinces :

"Much is doubtless still wanted to make the productions of the Delhi Society correct in composition and popular in style. They have been compiled with rapidity, and by unpractised translators, and must be considered rather as paving the way for more perfect treatises than as supplying all that is requisite."

In a similar spirit, when some errors and defects of these publications were pointed out, the Lieutenant-Governor suggested that the errors should be marked in an interleaved copy, and the means would thus exist of rendering each succeeding edition superior to the last, and in this way they would be gradually improved.

It is mentioned in the Report for 1846, that the public were taking less and less interest in the Society. Subscriptions came in very slowly. But the Secretary was not discouraged. He looked at the bright side of the picture. "Birds," said he, "turn out their chickens as soon as they become strong!"

soon enable the Society to sell their new productions at about one-half of the price at which they were sold formerly. I conceive that cheapness is the first condition of making books popular, and reading a national amusement. If penny publications were necessary in England to make knowledge more general, how much more is cheapness required in India?"

These remarks may be appropriately closed by an extract from the Annual Report of the North Western Provinces for 1843-44.

"We must look to the Natives themselves for the best Vernacular books; those Natives who have qualified themselves to obtain European knowledge from English books. The translations or original compositions which such Natives will produce, will be better suited to the taste of their countrymen than any which we can at present procure. It will be a new era in the civilization of India, when the same Native talent which produced the admired works of former ages shall, aided by European knowledge, produce works to enlarge the mind and to elevate the character.

"But we can still produce translations of scientific and historical works which will convey the full meaning of the original, although the style may be less easy and the expressions less idiomatic than a Native would have used. The commencement and foundation may be laid by European minds."

CHAPTER XV.

EMPLOYMENT OF EDUCATED NATIVES.

SECTION I.

Introductory Remarks.

THE prospect of lucrative employment, may be considered as the chief motive which induces Hindoo parents to place their children at school. Let us judge charitably. It is a motive that powerfully influences parents in every country.

Three classes of situations may be particularly mentioned, to which our students look forward for employment on the completion of their education. These are, the Native judicial service, with its three grades of Moon-siff, Sudder Ameen, and Principal Sudder Ameen; the Native Educational Service, and the Native Medical Service. In each of these departments there are numerous situations of great respectability; some of them leading surely to wealth and influence, and all of them offering the prospect of a useful life together with a comfortable subsistence.

Neither the Educational Service nor the Medical Service, holds out the same attractions as the Judicial Service. The latter is better paid. It also comes more in contact with the material interests of the people, and offers opportunities of indirect gain which the other two comparatively bare professions do not afford.

Some of our students, after the completion of their education, obtain employment in the Revenue Department, the highest class of appointments in which, held by Natives, is that of Deputy Collector. A few have been appointed Deputy Magistrates, and a larger number to the subordinate branch of Police Darogahs.

There are many other situations open to Natives as clerks and subordinate agents in the various public offices in and out of Calcutta—in the Government Secretariat, the Treasury, the Revenue Board Office, the Judge's Court, the Collector's Court, the Magistrate's Court. There are also situations as agents or clerks in the Mercantile Houses of Calcutta and of other large cities. Many also engage in trade on their own account, either in the city or country; of whom we lose sight, as they are widely scattered, instead of being collected in masses as in the Treasury, or linked together by a professional tie or under a common master as in the Judicial, Educational and Medical Service.

The eagerness of young Natives to obtain employment, used to be very much complained of by the conductors of schools. So long as situations requiring only a knowledge of reading, writing and arithmetic could be obtained with ease, the pupils were drawn away in great numbers as soon as they had obtained this rudimentary knowledge. But such a state of things could only be temporary. The time came when situations could not be obtained on such easy terms.

The object of employing educated and upright Natives in important situations in the civil administration of India, is no new proposal. The following observations form part of a letter from the Court of Directors to the Governor General, dated 29th September 1830 :

“ There is no point of view in which we look with greater interest at the exertions you are now making for the instruction of the Natives, than as being calculated to raise up a class of persons qualified, by their intelligence and morality, for high employments in the civil administration of India. As the means of bringing about this most desirable object, we rely chiefly on their becoming, through a familiarity with European Literature and Science, imbued with the ideas and feelings of civilized Europe, on the general cultivation of their understandings, and specifically on their instruction in the principles of morals and general jurisprudence. We wish you to consider this as our deliberate view, of the scope and end to which all your endeavours with respect to the education of the Natives should refer.”

It is well known that Lord Bentinck acted upon these views, by opening to the Natives numerous situations of responsibility and influence in the Judicial and Revenue branches of the public service. At a time when Government was availing itself to so large an extent of

Native agency in these important departments of the administration, it could not fail to suggest itself to the friends of Education as desirable to devise some direct means by which those students who had passed through the Government Institutions with more than ordinary credit, might obtain a share of this valuable patronage: Accordingly we find that this object engaged the earnest attention of the General Committee in 1835, as will appear from the following extract from the annual Report for that year.

“What is at present most required, is the establishment of some regular channel through which the most distinguished students could obtain admission into the public service, without having to go through the ordeal of a long attendance at the Courts of Justice and the Revenue Offices, which may oblige them to court the favour of the ministerial officers and often to become dependent upon them. A plan has been adopted at the Mahomedan College, and more recently at the Agra College, to circulate among the neighbouring functionaries, after each annual Examination, a list of the students whom the Committee can recommend for appointments, that those who have the disposal of patronage may have the opportunity of providing for deserving students.”*

Accordingly, the Local Committees every where, were directed in future to communicate the names of the most meritorious students to the Government officers of the District. This was done for two or three years, without any apparent benefit. The plan was therefore relinquished, and it became necessary to devise some other means of helping forward deserving students.

The plan which next suggested itself as most likely to be attended with success, was to award to the best students “Certificates of merit,” signed by the Members of the local Committees. It was hoped that the possession of such a Certificate, would enable the holder to obtain a situation more easily than he would otherwise, and the plan, it was also hoped, would be attended with this additional advantage that it would assist public officers in the selection of fit men for situations in their gift.

* The situations more particularly referred to, are the subordinate situations of clerk, accountant, &c., in the public offices. These situations are entirely at the disposal of the heads of offices. The appointments formerly alluded to in the Judicial and Revenue branches of administration, such as those of Native Judge and Deputy Collector, are of a higher character, and nominations to them are made directly by the Government.

There are various notices respecting these Certificates in different parts of the annual Reports, and the General Committee appear to have been sincerely convinced that the plan was a very admirable one. Its advantages are repeatedly urged upon the local Committees, and their co-operation is earnestly solicited. As an illustration of the extent to which the local Committees were disposed to second the views of the General Committee, it may be mentioned that the Committee at Meerut about this time rewarded the first boy of the school by giving him the office of Librarian, on a salary of ten rupees a month, "in consideration," as it is expressly noticed, "of his rapid improvement, great proficiency, and extreme regularity."

One reason constantly urged for not employing young Natives who had just left school, was their want of practical experience in the business of the public offices. The General Committee felt the force of the objection, and with pains-taking care turned their attention to the preparation of a plan by which this obstacle might be removed. The plan does not appear ever to have arrived at full maturity, but enough is revealed to shew that the main feature of it was to attach some of the most promising young men to the Courts of the district Judges, Collectors and Magistrates, to become familiar with "the forms and practice of office."*

Notwithstanding the small measure of success which had hitherto attended it, the scheme of making the public Educational Institutions directly subservient to the improvement of the Native Uncovenanted Service, was too reasonable to be hastily relinquished. The Government was favourable to it in a general way, but averse to take any positive steps towards carrying it out systematically. Lord Auckland was not inclined to sanction any measure which "would be felt as an injustice by the rest of the

* This question engaged the attention of the General Committee in the time of Lord Auckland, who stated that "he would approve of the appointment of a limited number of Native Assistants to some of the District Judges, to be instructed in the forms and practice of office." The most proficient students of the Institutions in the North Western Provinces, are in some instances permitted, by a late Order, to attend the local Courts "for the purpose of obtaining a practical acquaintance with public business."

community." "Care has been taken," he adds very truly, "to withhold anything like a monopoly of the public service from the scholars of the Government schools." On the other hand, the circulation amongst the public functionaries of lists of meritorious students was permitted; and the plan, which had been already tried, of giving Certificates to the most deserving, was considered a judicious measure and likely to be attended with beneficial results. At a subsequent period, it was declared on a public occasion, that the time was not far distant when a high degree of mental acquirement would be considered indispensable in uncovenanted appointments; and it was hoped that the Hindoo College and other Educational Institutions, would send forth men "qualified to take a fair and progressive share in the Government of the country." But nothing was done to give effect to these views. To a proposal made by the Principal of Delhi College, that a certain prospect of employment should be held out to the senior Scholarship-holders after they had held their Scholarships for the full period, the following guarded reply was given, dated January 1843 :

"His Honor in Council attaches importance to the adoption without exception of the general principle that the disposal of patronage should be left entirely unfettered, and no special preference or monopoly of official employment insisted on for the students of the Government Institutions.

"His Honor in Council will, however, not object to the local Committees forwarding annual lists of students who have distinguished themselves, for the information merely of the heads of departments and offices."

Shortly afterwards, more decided views were adopted by Government, followed by the publication of Lord Hardinge's Resolution, which will be given in the following Section.

SECTION II.

Lord Hardinge's Resolution.

The following is Lord Hardinge's Resolution, dated 10th October 1844.

"The Governor-General having taken into his consideration the existing state of education in Bengal, and being of opinion that it is

highly desirable to afford it every reasonable encouragement by holding out to those who have taken advantage of the opportunity of instruction afforded to them, a fair prospect of employment in the public service, and thereby not only to reward individual merit, but to enable the state to profit as largely and as early as possible by the result of the measures adopted of late years for the instruction of the people as well by the Government as by private individuals and societies, has resolved that in every possible case a preference shall be given in the selection of candidates for public employment to those who have been educated in the institutions thus established, and especially to those who have distinguished themselves therein by a more than ordinary degree of merit and attainment."

"The Governor-General is accordingly pleased to direct that it be an instruction to the Council of Education and to the several local Committees and other authorities charged with the duty of superintending public instruction throughout the provinces subject to the Government of Bengal to submit to that Government at an early date, and subsequently on the 1st of January in each year returns (prepared according to the form appended to this resolution) of students who may be fitted, according to their several degrees of merit and capacity, for such of the various public offices as, with reference to their age, abilities, and other circumstances, they may be deemed qualified to fill."

"The Governor-General is further pleased to direct that the Council of Education be requested to receive from the Governors or Managers of all scholastic establishments, other than those supported out of the public funds, similar Returns of meritorious students, and to incorporate them after due and sufficient enquiry with those of Government Institutions, and also that the Managers of such establishments be publicly invited to furnish Returns of that description periodically to the Council of Education."

"The Returns when received, will be printed and circulated to the heads of all Government offices both in and out of Calcutta, with instructions to omit no opportunity of providing for, and advancing the candidates thus presented to their notice, and in filling up every situation of whatever grade, in their gift, to shew them an invariable preference over others not possessed of superior qualifications. The appointment of all such candidates to situations under the Government will be immediately communicated by the appointing officer, to the Council of Education, and will by them be brought to the notice of Government and the public in their annual Reports. It will be the duty of controlling officers with whom rests the confirmation of appointments made by their subordinates, to see that a sufficient explanation is afforded in every case in which the selection may not have fallen upon an educated candidate, whose name is borne on the printed Returns."

"With a view still further to promote and encourage the diffusion of knowledge among the humbler classes of the people, the Governor-General is also pleased to direct that even in the selection of persons to fill the lowest offices under the Government, respect be had to the relative acquirements of the candidates, and that in every instance a man who can read and write be preferred to one who cannot."

Name of candidate.	Age.	Residence, District, Pergunah, and Village.	Institution at which educated.	Extent of acquirement.	Character and abilities.	Class attained and honorary distinction & tokens of merit acquired.	Remarks.
1	2	3	4	5	6	7	8

This bold Resolution was viewed with unmixed satisfaction by a large number of the friends of Native improvement. An impulse, it was fondly believed, was now given to Native Education greater than any it had ever received before. But nearly an equal number foresaw difficulties in carrying the measure into execution, and felt from the first that it would be wholly, or all but wholly, inoperative.

Shortly after the promulgation of the Resolution, obstacles presented themselves towards carrying it into effect. Certain "subsidiary" instructions, apparently suggested by the Council of Education, were therefore issued, which it was hoped would remove every difficulty. These instructions embraced the following points: the annual returns were to be limited to a record of "really meritorious and distinguished youths;" it was not considered necessary to provide for the examination of past students; and no one was to be allowed to compete who was under 18 years of age, and who did not bring satisfactory proof of good moral character. It was also observed, that insertion in the Returns was not to be considered a sure passport to employment, the selection depending upon "other qualifications more essential even than the acquirement of literary and scientific knowledge."

The Council framed rules founded upon these instructions, for regulating the selection of candidates. It was determined that the minimum standard of qualification for employment, should be the same as that for gaining a senior English scholarship. The Examinations were to be held in Calcutta and at each of the Central Colleges, and the Answers of the candidates were to be examined by the Council of Education or by persons appointed by the Council. It was carefully explained that insertion in the Returns must not be regarded as "a sure pledge" of employment. Great care was taken to prevent all misconception on this point!

It cannot but be observed, that these arrangements were at variance, in some respects, with the spirit of the Resolution, a prominent feature of which, as it came from the Governor General, was that the annual Returns should embrace a large number of candidates of different "degrees of merit and capacity," and not solely those who came up to the high standard required for gaining a senior scholarship. It appears also to have been distinctly contemplated by the original Resolution, that the selection of candidates recommended for employment should chiefly rest with the Superintendents of Educational Institutions. The Returns submitted to Government, were to include (such appears to have been the intention) all candidates recommended by the Superintendents of public or private Educational Institutions, their report being in all ordinary cases final, without any Examination by the Council to ascertain the precise literary proficiency of the youths so recommended. This is the interpretation which will be put upon the Resolution by persons of plain understanding, who are guided by the general tone and spirit of what they read. It is admitted that an ingenious mind, which confines its attention to particular phrases, especially to that one "after due and sufficient enquiry," may discover a different meaning.*

* The enquiries of the Council, it is probable, were only meant to embrace such points as the general respectability of the School at which the candidate was educated, the general character of the Superintendents, &c. so as to arrive at a pretty correct conclusion as to the trustworthiness of the recommendation in each particular

If the two points adverted to had been respected, (that of including in the Returns a large number of candidates of different degrees of merit, and that of leaving the selection mainly in the hands of the Superintendents of Educational Institutions) all parties would have been satisfied. No opposition would have been heard of from the conductors of private schools. If the well meant Resolution had still failed in its object, as is very likely, the blame would have fallen upon the public officers generally throughout the country, and not upon the Council of Education alone. But it is time to notice the exact nature of the opposition which the Council's scheme encountered.

After the Council had tried their plan for two or three years, it was found that very few candidates from any of the private seminaries presented themselves for examination. The matter attracted the attention of Government, and the Council were directed to put themselves in communication with the conductors of private schools, and to ascertain precisely the objections of the latter to the existing plan of examination.* This was accordingly done, and the following is an abstract of the result of the Council's enquiries.

In one or two instances no objections were stated, or none of any weight. On the other hand, the conductors of the principal Missionary Institutions of Calcutta stated objections of such a nature as to prove that the Council's views and theirs were irreconcilable, so long as the points of difference were considered logically, without a reconciling spirit of concession on both sides.

Similar views to those of the Missionaries, were entertained by the Governors of the Calcutta Martinière. The Secretary of the Martinière stated, that the pupils of that Institution were usually withdrawn at the age of 16, and could not therefore pass the Examination while still pupils of the Institution, as the Council admitted none under 18 years of age. He also stated, that the attention of the pupils was largely directed to subjects not included in the

* The Deputy Governor in noticing the subject, stated that "he was not aware how the Council could dispense with one common test, or be expected to adopt without further examination, the credentials furnished to students of private schools." He would be happy if it were found possible to modify the existing rules, "without compromising a principle, on which depends our security that the best qualified students are alone admitted on the list."

Council's scheme of Examination, and this was regarded as "an insuperable obstacle to the plan of common competition."

This last objection was stated with more fulness in the Resolutions adopted and forwarded to the Council by the conductors of the Missionary Institutions. There were, it was stated, three classes of schools in Calcutta, the pupils of which pursued to a certain extent a different course of study. The first class, comprising such schools as St. Paul's and the Parental, embraced within their range of study instruction in Greek and Latin. The second class, consisting of the Missionary Seminaries, combined along with English literature and science "a more or less extensive course of Christian literature." The third class, consisting of the Government Institutions and some private Native schools, embraced merely "English secular literature and science," omitting both Ancient literature and Christian literature. The objection, therefore, to the Council's plan of Examination was simply this, that it was framed "exclusively on the model of the Government course of study," so that those educated under either of the two former systems were debarred from competing, except at a disadvantage, much of their time being devoted to the study of subjects which did not form part of the examination.

The Council proposed to meet this reasonable objection, by an arrangement equally reasonable. They proposed to exempt the candidates of the private schools from classification, giving their names in a separate alphabetical list. The Conductors of the Missionary Institutions did not deem this arrangement satisfactory.*

It has been stated that the standard of qualification for gaining the Council's Certificate, was the same as for

* For a further explanation of the Council's views as well as those on the other side, see annual Report for 1848-49. The correspondence, which embraces many points of interest, cannot be given entire here, on account of its length. One of the most interesting though obvious arguments, by which the Council defended their favourite scheme, (which was supposed to give an unjust advantage to Native Candidates over those educated at the Martinière, St. Paul's, and the Parental) was as follows:—In this country, the ancient classical languages are confined almost exclusively to Europeans or those of European descent. Such youths enjoy great advantages over the Native candidates, from their greater familiarity with English, which is the language in which the Examination questions are set and answered.

gaining a senior English scholarship. The Court of Directors observed that this standard was too high even for those who were familiar with English. But a still graver objection was, that it shut out from the benefits of the Resolution the students of the Oriental Colleges, who were either imperfectly or not at all acquainted with English. The Court desired to see a corresponding standard introduced, to test the acquirements of those who were only acquainted with the Oriental languages.

The Council defended the English standard, on the ground that Lord Hardinge's Resolution was designed "mainly and directly to foster a more general desire for education," and that the plan of combined English and Vernacular instruction had been adopted, "after the fullest consideration, as the best means of developing the moral and intellectual character of the nation."

The defence, it must be owned, is more ingenious than satisfactory. It is conceived in the spirit of Lord Bentinck's Resolution, by which English was made all in all. It does not accord with Lord Auckland's more moderate views, which were designed to reconcile conflicting opinions and to correct the undue bias in favour of English. When pecuniary scholarships were established, they were bestowed alike upon the Oriental and the Anglo-vernacular Institutions. Encouragement to nearly the same extent was given to both. Upon the same principle, the students of the Oriental Institutions should have been allowed to share the benefits contemplated by Lord Hardinge's Resolution. That they were not, can only be considered as, in the first instance, an oversight; and when the error was pointed out, the Council chose rather to defend than to correct it.

It remains to be noticed to what extent Lord Hardinge's Resolution has been carried into effect.

It appears from the published Reports of the Council of Education, that forty-one students were pronounced qualified for employment between the year 1845 and 1850. Six of these, (omitting one or two who have died) have obtained situations the salaries of which range between 100 and 200 rupees a month; and ten have obtained situations of from 50 to 80 rupees a month. The remainder are either unemployed, or have situations of inferior value.

Of the sixteen whose salaries range from 50 to 200

rupees, one-half are Teachers. Of those whose salaries are 100 rupees and upwards, two are Teachers, one a Conservancy Commissioner, one a Moonsiff, one a head Clerk in a public office, and one an Assistant Superintendent of Salt chokies.

Many of these young men would have obtained situations, some of them the same situations, if their names had not been in the Council's list. Things have proceeded so much in the same way since the 10th of October 1844, as before that date, that there can be no hesitation in pronouncing the Resolution a failure. Either the Resolution itself was premature and ill-adapted to the circumstances of the country; or, the plan which the Council of Education adopted for carrying it into effect was defective; or, lastly, the Heads of Offices, in whose hands the patronage rests, have chosen, without any good reason, to disobey the orders of Government.

The only hearty efforts which have been made to carry the Resolution into effect, may be summed up in a few words.

The late Mr. Donnelly, gave situations in the Abkarree department to several of the passed students, and evinced a sincere desire to carry out to the fullest extent the intentions of Government.

The Council of Education have also evinced a sincere desire to give effect to the Resolution! Appointments in the Educational Department are made by the Council, who have bestowed these situations largely on the passed students. "No result," it is said, "could be more satisfactory, than that so many of the meritorious students should be deemed qualified to become instructors of their fellow-students." It would be a mistake to suppose that the young men themselves, have a great desire to become instructors of their fellow-students. For the most part, they accept such situations, because they can get nothing better.

An attempt has lately been made to introduce passed students, and others who have enjoyed the advantage of a good education, into the Police department as Darogahs. This is a department to which they are not partial, and in which they are less likely to shine than in any other that could be named.

With the exception of these limited efforts, almost nothing had been done, and it was becoming a byword

that Lord Hardinge's Resolution was "a dead letter." Very recently, some disposition has been shewn to give vitality to it. The Court of Directors have called for information as to how far the Resolution has been observed; and the Local Government has directed the Commissioners of Revenue to report the names of persons possessing the Council's Certificate who have been appointed to the public offices in each district, and how far the duty has been attended to by superior officers, of requiring of their subordinates that a sufficient explanation be afforded "in every case in which the selection may not have fallen upon an educated candidate whose name is borne on the printed Returns."

In conclusion, it may be observed that the amount of good effected by the Government Institutions and others in supplying educated men for situations in the public service, must not be measured by the number of candidates, who have found a place in the Council's Returns, and still less by the number of those who have actually obtained employment. Within the last few years, many hundreds of young Natives who have received a tolerably good education, have been appointed to subordinate situations in the public offices throughout the country. It may also be admitted, that some of these young men owe their situations indirectly to Lord Hardinge's Resolution, which has had a silent influence in drawing attention to the importance of employing in the public service a better educated and more trustworthy class of men. It is also true, that a public officer here and there, has silently acted upon the Resolution, according to his own interpretation of it, and without regard to the rules and restrictions imposed by the Council.

SECTION III.

General Remarks.

While some object to the nature of the test which has found favour with the Council for ascertaining who are qualified for public employment, others object to the very principle of the Resolution.

Those who dissent from the principle of the Resolution, are inclined to believe that some of the qualities most useful in life are not always found in connection with literary proficiency. They think, moreover, that direct

Government patronage is unfavourable to self-exertion, and to those hardy virtues which a habit of self-exertion creates. Give the Natives, say they, a good education and tumble them into the world. Trust to their own sagacity and talents for obtaining lucrative employment.

The Lieutenant-Governor of Agra is very much of this opinion. On a proposal being made that a certain fixed salary should be guaranteed to all students who should attain a certain high standard of proficiency, he replied that he did not consider the measure called for. He was of opinion that "habits of subordination, honesty and self-exertion, were of even more importance to success in life than mere talent or erudition," and that these useful qualities would be more likely to suffer than to gain by a system which would tend "to make every clever boy believe himself an especial protégé of the Government, and rely for his future position more on the favour of others than on his own exertions."

There can be no doubt that honesty, industry, business habits and a familiarity with the forms of office, are more valuable qualities, for most of the situations which the Government Officers have it in their power to bestow, than high literary or scientific attainments unaccompanied by these sober virtues. In some few situations, presence of mind and firmness are indispensable.

Very few will be disposed to doubt that the bestowal of situations yielding high emoluments, directly as a reward of literary merit, would give a prodigious impulse to Education. But it is far from certain that this would be the best means of providing for the duties of these situations being performed efficiently,—which must always be the first consideration. Premature proficiency in school learning, is no sure index of future usefulness. It is often found to be a decided bar to further improvement. Even in England, those who obtain the highest honours at the University and whose minds flower early, do not always turn out the most useful and efficient men.

What seems to be more particularly wanted than anything else, is to have the situations, in every department in which Natives are employed, graduated in such a way that a young man commencing in a subordinate grade may surely rise, by good conduct and actual service, to a situation of high respectability. The subordinate situations might all be conferred as rewards of distinction acquired at school. The higher situations should be earn-

ed by industry, honesty, skill in business and all those qualities that make *the man* useful and trustworthy. If a well educated youth were placed in a situation humble at first, but opening a prospect of promotion to higher and higher appointments as the reward of solid merit, and did not rise—he would not deserve to rise. All that can be desired is to place him firmly upon the first step of the ladder of promotion. The rest may be left to his own exertions.

If this plan, of appointing Natives to subordinate situations as a reward of literary proficiency and of promoting them to higher situations according to their official aptitude, were acted upon as a system, all conflicting views and interests would be reconciled, or nearly so. Government would fulfil its duty, in presenting “a fair field” to those youths whose early acquirements gave promise of future usefulness. The proper influence of heads of offices over their subordinates, along with the privilege of rewarding faithful service, would be preserved. The business of Government would be well performed, when no one was promoted to a situation with the duties of which he was not familiar. An efficient and able body of Native officers would be trained for the public service, when no high reward was given without official merit, and no such merit was without reward.

It may be asked, are the educated Natives more likely to prove “honest men,” and consequently more useful servants of the State, than the rest of their countrymen? I believe they are. The universal impression among themselves is that they are; and of this distinction they are not a little proud. At our Colleges and Schools they acquire, to some extent, the habit of truthfulness. English principles are to a certain extent engrafted in their hearts. They acquire also a taste for what is true and beautiful in speculation, which, so far as it goes, is favourable to upright and honourable conduct. It may also be observed, that it is becoming a point of honour with those Natives who have received a good education, to be more truthful and trustworthy than the uneducated classes. It would give them more pain to be detected in a falsehood or in any dishonest practice. A public feeling favourable to integrity is growing up among them. As yet, the feeling may not be strong; but even in its feeble state, it must be regarded as a good sign, and as one of the noblest fruits of the education they are receiving.

CHAPTER XVI.

FUNDS.

THE Funds at the disposal of Government annually for Educational purposes, amounted in 1836 to nearly four lakhs of rupees. These four lakhs consisted of the following items: the Parliamentary Grant; interest of unappropriated Parliamentary Grant held by the Government Agent; separate Grants made by the Local Government; interest of local funds; schooling fees; miscellaneous receipts, including local annual donations. The amount of these various items, at the period adverted to, is given below, all sums under 100 rupees being for the sake of clearness omitted.

Parliamentary Grant,	Rs. 1,06,600
Separate Grants,	1,12,200
Interest of Local Funds,	69,600
Interest of accumulations held by Govern-	
ment Agent,	40,000
Schooling Fees,	38,300
Miscellaneous receipts,	22,800

TotalRs. 3,89,500

In 1840, Lord Auckland, with the sanction of the Court of Directors, assigned an additional yearly Grant of a lakh and a half of rupees; which raised the Educational Funds to about five and a half lakhs a year.*

* When the Educational Institutions of the North Western Provinces were separated from those of Bengal in 1843, it became necessary to assign a distinct portion of the funds to each division of the Presidency. About three and a half lakhs were assigned to Bengal, and about two lakhs to Agra. The three and a half lakhs assigned to Bengal did not include the expenses of the Medical College, which amounted in 1843 to 77,205 rupees, and which were at that time paid out of the general funds of the State.

In 1845, Lord Hardinge granted an additional annual sum of nearly a lakh and a half more; which, with the increase of Schooling Fees and other minor receipts, raised the funds at the disposal of Government for Educational purposes to rather more than seven lakhs per annum.

To the above may be added 50,000 rupees a year sanctioned by the Court of Directors in 1849, on the recommendation of the Governor General, for the support of the Vernacular Schools of the North Western Provinces. The expenditure on account of the College at Roorkee for the education of Civil Engineers, has also lately been transferred from the Educational fund to the general revenue.

The following is a condensed statement of the Receipts and Disbursements of the Educational Department for the year 1848-49. It is given instead of that for 1849-50, the Returns for which year are not complete, the expenses of the Medical College, of Dacca College and of Kishnaghur College being omitted from the latter.

BENGAL.

Receipts for 1848-49.

Parliamentary and Government Grants, Rs.	3,91,378
Interest,	51,522
Collections from Lands,	8,427
Tuition Fees,	72,685
Miscellaneous receipts,*	11,446

Total. . . Rs. 5,35,458

Disbursements for 1848-49.

Establishment,	Rs. 4,09,271
Scholarships,	31,641
Stipends,†	8,889
Vernacular Schools,	17,904

* Including
 Sale of Books, 9,609
 Fines, 512
 Other Items, 1,325

† To Medical College, Normal School, and Bhagulpore School.

Contingencies,	39,585
Miscellaneous,*	48,714

Total.... Rs. 5,56,004

AGRA.

Receipts for 1848-49.

Parliamentary and Government Grants, Rs. 1,10,108	
Separate Grants,	20,413
Interest of General Fund,	13,883
Interest of Local Funds,	20,487
Collections from endowed Villages,	13,462
Tuition Fees,	4,386
Miscellaneous receipts,†	12,120

Total.... Rs. 1,94,859

Disbursements for 1848-49.

Establishment,	Rs. 1,57,403
Scholarships,	22,013
Contingencies,	19,273
Miscellaneous,†	16,086

Total.... Rs. 2,14,775

* Including	
Book allowance,	Rs. 18,664
Purchase of Books,	4,199
Batta to Professors and others of Medical College,	14,723
Ceylon students,	4,433
House Rent,	6,000
Other Items,	635

† Including	
Government Donations,	Rs. 3,000
Sale of Books,	2,737
Fines,	343
Other Items,	6,040

‡ Including	
Purchase of Books and Instruments,	Rs. 7,736
Prizes,	742
House Rent,	1,239
Repairs,	1,550
Pensions,	641
Other Items,	4,178

The foregoing statement will be found to vary in some respects from that contained in the printed Reports. The

object being to exhibit as nearly as possible the actual yearly income and outlay, certain items, such as "refunded charges" and "recoverable advances," have been cancelled. In the statement of Receipts for Bengal, the sum under the head of "Interest" is diminished by 13,883 Rs., which is now entered in the Agra Account to which it properly belongs. And in all cases, annas, have for the sake of condensation and clearness, been omitted from the separate items, and collected with other small sums under the head of "other Items."

The Disbursements for Bengal include the expenses of the Medical College, which had risen from 82,822 rupees in 1846-47, to 1,17,945 rupees in 1848-49. The cause of this increase is not clearly explained. It only appears that during these two years, there was an increase of the charges on account of the "Establishment" alone of the Medical College, of 10,000 rupees; and an entirely new item begins to figure in the Financial Statement, of 14,723 rupees as "Batta &c. to the Professors and others." This "Batta" is a luxury which none of the other Colleges enjoy.

The Disbursements sometimes exceed and sometimes fall short of the income. In 1838-39, they were considerably in excess. The balance was restored by Lord Auckland's Grant. In 1848-49, the expenditure was again in excess of the income, which compelled the Educational authorities to contract their efforts.

The only obstacle to the further extension of Education in India, is the limited amount of the Funds at the disposal of Government for Educational purposes. Many applications are received for the formation of new Anglo-vernacular Schools, which the Council of Education are unable to comply with for want of funds. In reply to an application of this kind very recently, the Council promised their "countenance," if the inhabitants would build a School-house and pay all expenses. It would be well if it went no farther. But the same necessity, "which has no law," has led the Council to abolish useful appointments such as that of Inspector, to close some of the Schools and to pare down the expenditure in others, to refuse pensions to those engaged in the Educational service, and to refuse leave of absence to England under any circumstances without resigning one's appoint-

ment and thus forfeiting all claim to salary during the period of absence.

It is well known that the Court of Directors are not fond of spending money upon any new scheme. They weigh the matter well, and proceed with caution. To Lord Auckland's demand for an additional lakh and a half of rupees, the Court replied that there appeared to be no room to doubt that the adoption of his Lordship's views would involve an increase of expense. It was added, "to this we are prepared to submit." In 1849, the Court, on being apprised that the Governor General had allowed the sum of 7,676 rupees to be charged to the general revenue, on account of the Vernacular Schools of the North Western Provinces, desired that no further expenditure should be authorized "without our previous concurrence."
